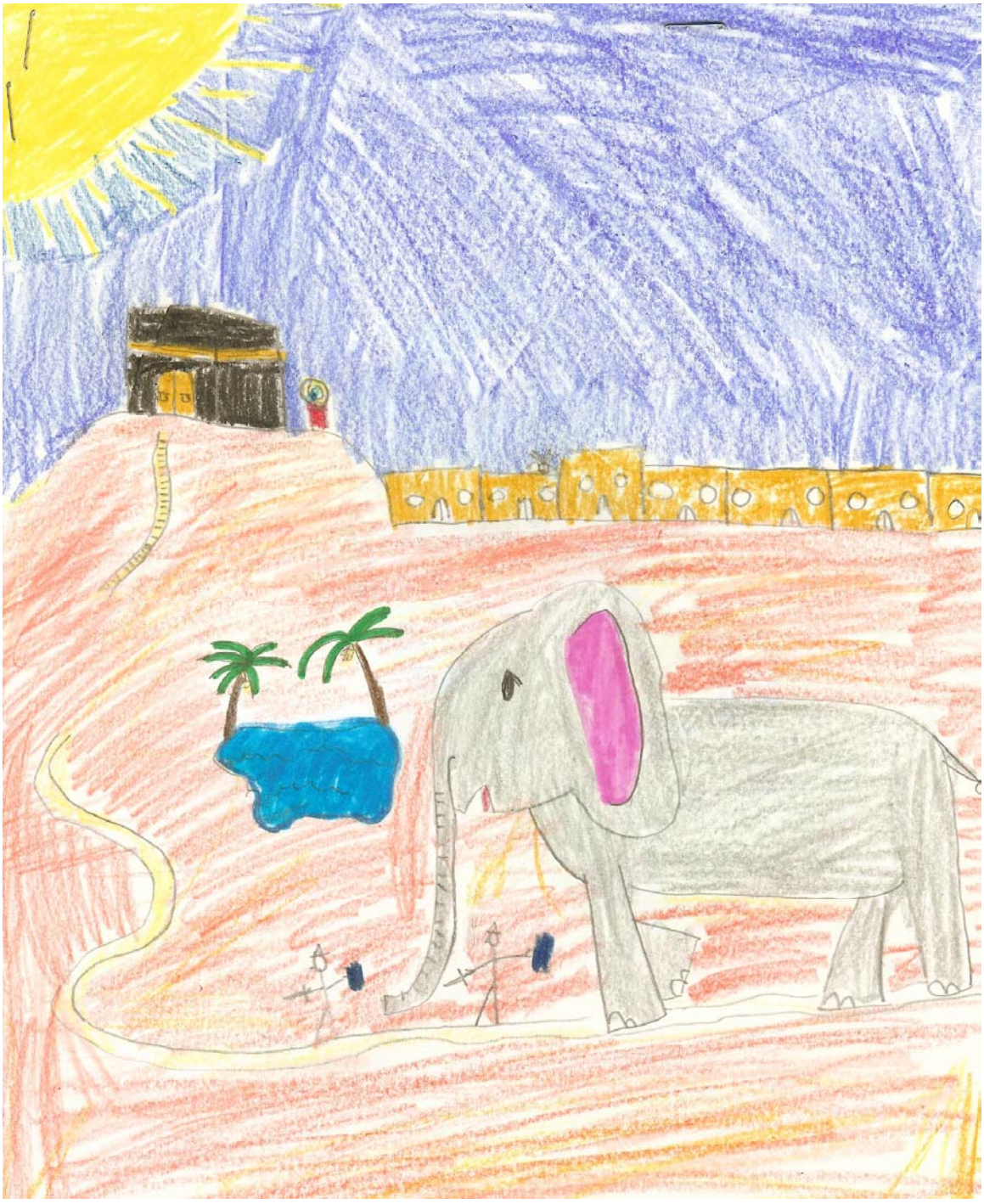
Madrasat Ahlul'Bait Islamic School

Grade 5 History



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In the Name of Allah the Most Gracious Most Merciful

Foreword

The material presented in this document is a result of an effort made by the personnel of the school of Ahlul'Bait of the Shia-Muslim Association of Bay Area Islamic Center at San Jose, California in cooperation with several schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota and Toronto.

We, at San Jose, looked at material from London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto and Irvine's Islamic institutions, as well as that available at various web-sites to compile age appropriate textbooks for use by our students. We thank the institutions that were kind enough to provide us with the electronic files of their curriculum. We used some of what they had and added to it what we felt was appropriate. We included more worksheets and pictures where deemed necessary. We also added some new topics that, we felt are important to the students.

We had two important goals in mind while working on this document. First, introduce the students to the important Islamic concepts and beliefs that are crucial for him/her to know. Second, expose the students to as many Quranic verses and sayings from Prophet Muhammad (p) and his Ahlul'Bait (a) as possible.

We thank Hujjatul Islam Maulana Nabi Raza Abidi for his spiritual guidance. We hope future efforts will continue taking place until reaching our goal of having a strong, rich and unified curriculum for the schools of Ahlul'Bait for all ages.

Syllabus Committee
Madrasat Ahlul'Bait

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Preface

After introducing the state of people in Arabia before Islam, a discussion on the prophet's immediate ancestors is covered at the beginning of this grade. Comprehensive historical accounts in the life of the Holy Prophet from his birth to just before his Hijrah will be covered. Lessons on Kerbala have been included to continue the discussion on this important historical period.

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SECTION I: Islamic History

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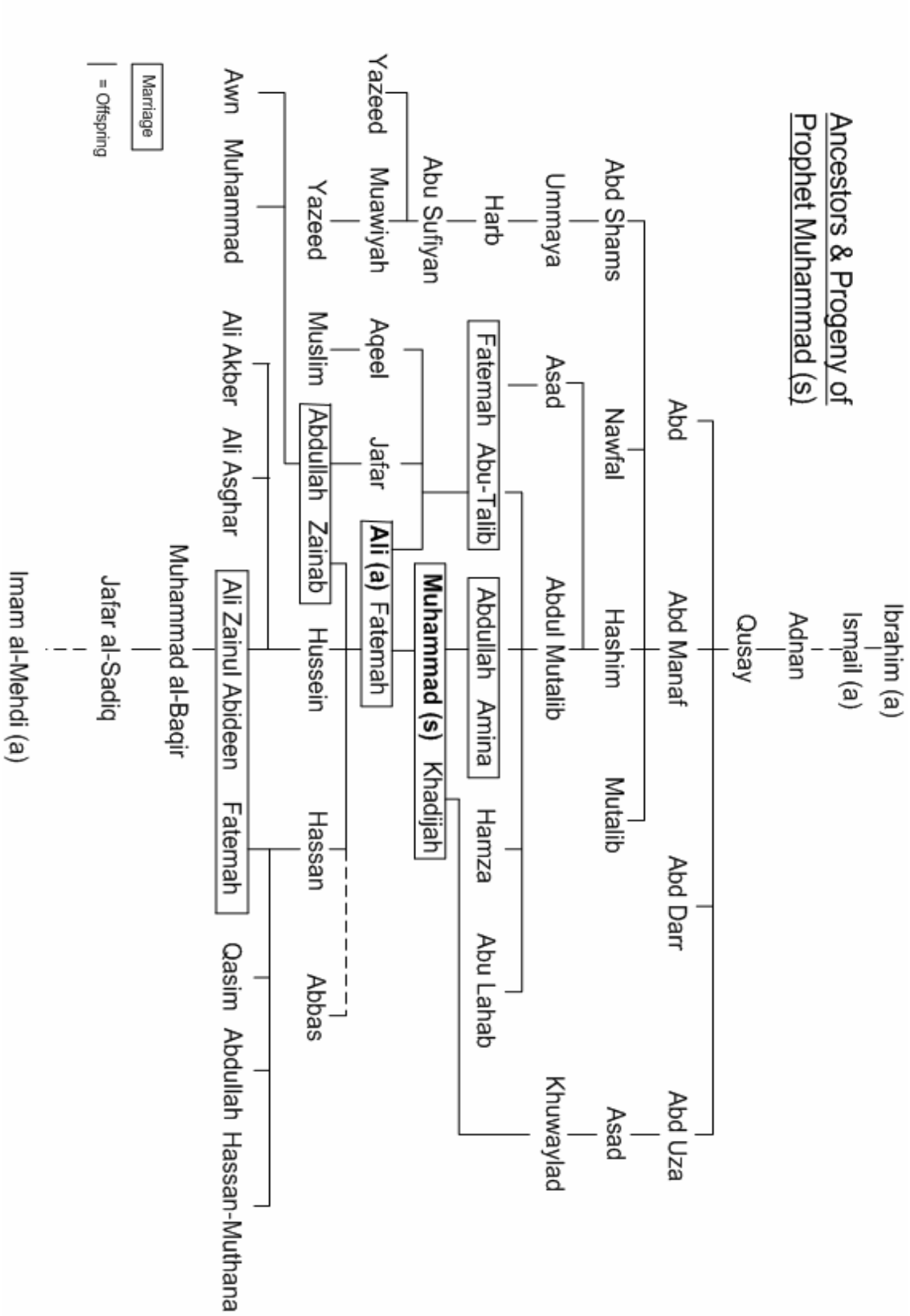
Chapter 1: Ancestors of the Holy Prophet (s)



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1.1 Qusay bin Kilaab

Qusay was the **fourth** ancestor of the **Holy Prophet (S).** He was brought up in Syria, but later on returned to Mecca his birthplace. Qusay was generous and brave and he became the **chief of the Quraish.**

The most important thing he did was to set up the **Dar-un-Nadwa,** where the chiefs of all the tribes would gather to discuss their problems. He took over the six responsibilities of the tribe of the Quraish. They were:

- In charge of the **keys of the Holy Ka'ba.**
- **Chairman of Daar-un-Nadwa.**
- **Feeding** of the **pilgrims.**
- **Supplying water** to the **pilgrims.**
- **Appointer** of the **standard-bearer of the Quraish in war.**
- **The commander of the army in war.**

He had two sons: Abdud Daar and Abd Manaaf**.** Abdud Daar was chief of the tribe after Qusay's death. However, Abd Manaaf, distinguished by his ability and good judgment also helped on the sidelines.

1.2 Hashim Son of Abd Manaaf

Hashim, son of Abd Manaaf was the **great grandfather** of the Holy Prophet (S). He had a twin brother called Abd Shams.

Hashim was a wise leader. He made the Quraish rich by making a trade agreement with the ruler of Syria. He also made an agreement with the thieves on the trade routes, that if they would not attack the trade caravans, then he would sell them his goods at cheap prices.

At that, time there was a practice of the Arabs known as **Ihtifaad**. When members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. **He brought to an end the practice of Ihtifaad,** by uniting one rich family with one poor family. The two helped each other with trading and thus both gained.

Hashim had five sons, three of whom had no children. The other two were Assad (Imam Ali's maternal grandfather) and Abdul Muttalib (Imam Ali's paternal grandfather). Hashim also had a nephew**, Ummayah (son of Abd Shams)** who was jealous of the respect of his uncle. He

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challenged his uncle for the leadership of the Quraish, demanding that they both to go to a wise man and let *him* decide the leader between the two. Hashim agreed on the conditions that the loser should sacrifice 100 camels to feed the Hajj pilgrims *and* leave Mecca for 10 years.

Ummayah lost the challenge and after sacrificing the camels, he left Mecca. From then on, **the Bani Ummayah became the enemies of the Bani Hashim.**

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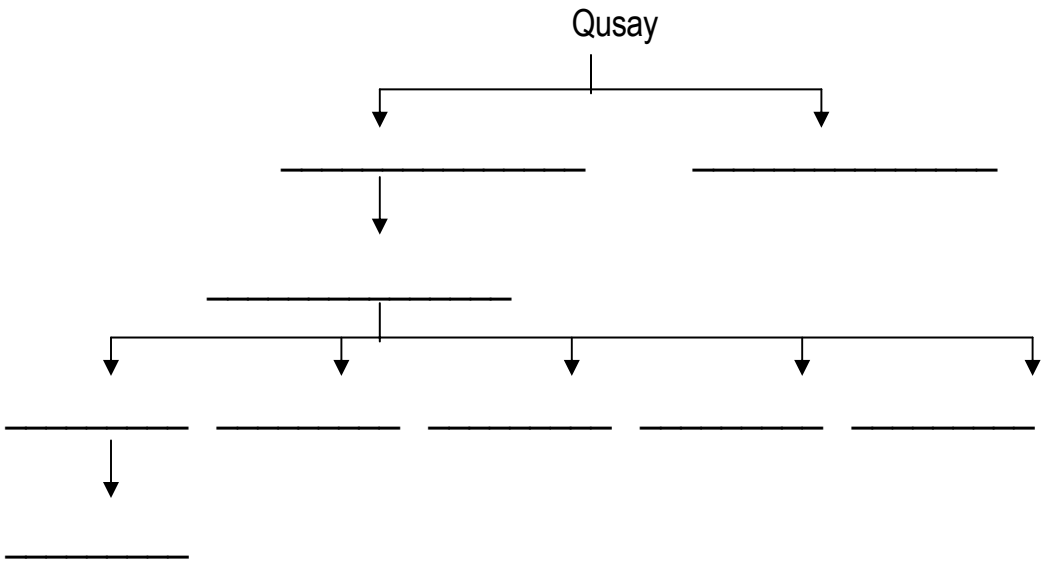
1.3 Worksheet: Hashim

Complete the family tree:



1. Write down four responsibilities of Qusay as the Chief of Quraish?

2. What was Dar-un-Nadwa?

3. What was the agreement between Hashim and the thieves on the trade routes?

4. Why Bani Ummayah became the enemies of Bani Hashim?

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Choose from the words below and fill in the blanks

1. Hashim was the son of _____
2. Hashim was the great _____ of the Holy Prophet (S).
3. He had a twin brother called _____.
4. At that, time there was a practice of the Arabs known as **Ihtifaad**. When members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. **He ended the practice of Ihtifaad,** by uniting one _____ family with one _____family.
5. Hashim's nephew, _____ (son of Abd Shams) was jealous of the respect of his uncle. He challenged his uncle for the leadership of the _____.
6. He lost the challenge, and had to sacrifice _____ camels to feed the Hajj pilgrims and leave Mecca for 10 years. From then on, the Bani _____ became the enemies of the Bani _____.

Ummayah	ABD MANAAF
HASHIM	GRANDFATHER
RICH	100
ABD SHAMS	QURAISH
POOR	UMMAYA

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Chapter 2: Ancestors of the Holy Prophet (s) –II

2.1 Abdul Muttalib- Son of Hashim

Abdul Muttalib was the **grandfather** of our Holy Prophet (S). His mother's name was Salma and his father's name was Hashim. His own real name was **Shibah.**

When Hashim was about to die he asked his brother Muttalib to get his son **Shibah** from Medina. **Muttalib** went to Medina and brought **Shibah** back. At this time Shibah was mistaken as the slave of his uncle Muttalib and hence was called **Abdul Muttalib** (i.e slave of Muttalib). Somehow that name remained.

When Hashim died Muttalib managed his brother's duties until Abdul Muttalib was old enough to take over. Abdul Muttalib took over the duties when his uncle died. Abdul Muttalib was a good leader, and thus earned his third name **Sayyidul-Ba'tha**, which means chief of Mecca.

During his life he made many positive changes in the lives of the Quraish: he stopped marriage between close relatives; he started the rule of punishing thieves; he stopped people from drinking alcohol; he discouraged the burying of daughters alive; and he set a fine for killing a person by mistake.

Abdul Muttalib was also the first person to pay Khums and the first to make and fulfill his Nazr.

The well of **Zam Zam** had existed since the time of Prophet Ibrahim (A). In its early days it was overused and thus dried up. At the time of Abdul Muttalib, he knew nothing about the well except that it existed.

In a dream Abdul Muttalib received instructions to dig up the well. With his eldest son he dug for four days until they found the entrance to the well. The Quraish claimed that the well belonged to the whole tribe and refused to let him continue digging alone. To reach a decision they decided to seek the advice of a wise man that lived in Syria.

On the way to Syria, Abdul Muttalib's caravan ran out of water and the rest of the group refused to give him any.

Abdul Muttalib started to search for water in a situation where it seemed almost impossible to succeed. However, by the mercy of Allah, he finally discovered water, which he willingly shared with others. The Quraish felt that this was a sign from Allah that the well of Zam Zam belonged to Abdul Muttalib. So they all returned to Mecca.

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When they returned, Abdul Muttalib dug further and discovered some treasure too. From his share, he donated **1/5 in the way of Allah.**

The **Nazr** made by Abdul Muttalib was that if he got 10 sons, he would sacrifice one in the way of Allah. When Allah blessed him with twelve sons and six daughters it was time to fulfill his Nazr.

To do so, he decided to cast lots to pick the son whom he would sacrifice. His son **Abdullah's** name came up. Abdullah was Abdul Muttalib's youngest and most loved son.

The Quraish were unhappy with the thought of sacrificing Abdullah, so it was decided that a lot should be cast between him and ten camels. If the lot fell to Abdullah then ten more camels would be added and the lot repeated.

Finally, after many repetitions, when a lot between Abdullah and 100 camels was cast, it fell to the camels. Thus, the camels were sacrificed.

Abdullah grew up to be a fine young man. He married Amina and from their marriage the Holy Prophet (S) was born in 570 A.D., the year that coincides with the "Year of the Elephant."

This year is known as such, because of one of the notable events that took place during the time Abdul Muttalib was guardian of the Ka'ba. This was the invasion of Mecca by an Abyssinian army led by Abraha, ruler of Yemen. Abdul Muttalib had informed Abraha that *'the owner of the Ka'ba would protect it from any harm".* The attempt to capture Mecca failed as reported in the following verses of the Holy Qur'an (Suratul Feel)

> ***"And He sent against them flights of birds, Striking them with stones of baked clay, Then He made them like an empty field of stalks and straw, all eaten up." (Chapter 105, Verses 3,4,5)***

The invaders had brought elephants with them, but Allah sent birds that attacked them with little stones and destroyed most of the army. The Ka'ba was saved and Abdul Muttalib proven right.

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2.2 Worksheet: Ancestors of the Holy Prophet (s) –II

Choose the words from the box and fill in the blanks

1. Abdul Muttalib was the son of _____.
2. Abdul Muttalib was the _____of our Holy Prophet (S).
3. His real name was Shibah, but because he was once mistaken as the slave of his uncle Muttalib, he was called _____ Muttalib.
4. The well of _____has existed since the time of Prophet Ibrahim (A). In its early days it was overused, and it dried up.
5. By the mercy of Allah _____discovered the water of the well.
6. Abdul Muttalib dug the well further and discovered some treasure. From his share, he donated _____ in the way of Allah.
7. Abdul Muttalib made a Nazr that if he got _____ sons, he would sacrifice one in the way of Allah.
8. To fulfill his Nazr, he decided to pick his son whom he would sacrifice by casting lots. His son _____ came up. He was Abdul Muttalib's youngest and most loved son.
9. _____ was the ruler of Yemen who decided to attack and destroy the Holy _____. Allah protected His House and sent _____ with tiny stones in their claws to attack the _____ and destroy them.
10. The year in which this event happened is called 'The Year of the _____.' The story is mentioned in the Holy Qur'an in Suratul Feel.

HASHIM	**ABDUL**	**ABDULLAH**	
ALLAH	**ELEPHANT**	**TEN**	
KA'BA	**ZAM ZAM**	**ABRAHA**	
GRANDFATHER	**ONE FIFTH**	**BIRDS**	
	ARMY		

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Chapter 3: The Birth of the Holy Prophet (s)

The Holy Prophet of Islam, Muhammad Mustafa (S), was born after sunrise on **Friday the 17 of Rabiul Awwal 570 A.D**. in **Mecca.** He was born in the **Year of the Elephant**, when Abraha tried to destroy the Holy Ka'ba.

The Holy Prophet (S) belonged to the respected family of **Bani Hashim from the tribe of Quraish.** The parents of the Holy Prophet (S) were **Abdullah son of Abdul Muttalib** and **Amina** daughter of Wahab. Abdullah had gone on a trade caravan to Syria. On the way, back he fell ill and died **two months** before his son was born. He is buried in Medina.

Abdul Muttalib decided to bring up the Holy Prophet (S) under his own care. On the seventh day of the birth of his grandson, he slaughtered a sheep to show his gratitude to Allah for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, Abdul Muttalib announced to the people that he would name the child **"Muhammad", which means "One who is worthy of praise".** When the Quraish asked him why he was keeping such an unusual name, he replied that he wanted his grandson to be praised in the heavens and on the earth.

Before this event, the Holy Prophet's (S) mother had already named him **"Ahmad"**. Allah has referred to him by both names in the Holy Qur'an.

The Holy Prophet's (S) mother Amina nursed him for three days only. As was the custom in those days, he was then given to a foster-mother to nurse. Two women had this honor.

They were:

1. **Suwaybah.** She was a slave and nursed the Holy Prophet (S) for four months.

2. **Halimah.** She belonged to the tribe of Saad bin Bakr. She brought up the Holy Prophet (S) outside the city of Mecca in the desert. Here he grew up strong and healthy and learnt the pure Arabic language of the desert. He stayed with her for five years.

When the Holy Prophet (S) was 6 years old, his mother died on the way back from visiting Abdullah's grave.

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3.1 Aamul Feel - The Year of the Elephant

Yemen is a country that neighbors Arabia. Just before the birth of our Holy Prophet Muhammad (S), the ruler of Yemen was a man called Abraha. When Abraha learnt that the Arabs looked upon the Holy Ka'ba with great honor, he decided to build a huge church in San'a in Yemen. When the church was built, he asked the Arabs to leave the Holy Ka'ba and come to his church instead.

The Arab tribes not only ignored this invitation, but one night a woman from the tribe of Bani Afqam even used the place as a toilet. In another incident, some Arab travelers sheltering in the church lit a fire to keep warm, and by mistake burnt the church down. As a result, Abraha was very angry and decided to destroy the Holy Ka'ba once and for all.

In 570 A.D., Abraha marched at the head of a huge army towards Mecca. He camped outside Mecca, and then sent a few of his people to capture the camels of the Meccans. Of the camels captured, around 200 belonged to Abdul Muttalib.

An officer from Abraha came to the Meccans, saying that he did not wish to hurt them but had come to demolish the Holy Ka'ba with his Elephant. Abdul Muttalib, the chief of the Quraish, said that they too did not want to fight Abraha. As for the Holy Ka'ba, it was the house of Allah and He would do whatever He pleased.

Abdul Muttalib then went with some of his sons to see Abraha. Abraha welcomed him with respect. He expected Abdul Muttalib to ask him not to destroy the Holy Ka'ba but instead Abdul Muttalib asked for the return of his camels. Abraha was surprised that Abdul Muttalib was talking about camels when the Holy Ka'ba itself was going to be destroyed.

In response to Abraha's remarks, Abdul Muttalib gave a famous reply, saying: "I am the owner of the camels. The House too has a Master who looks after it." On hearing this, Abraha shook his head and proudly replied: "There is none powerful enough to stop me."

On his return, Abdul Muttalib ordered the people to leave Mecca and go to the hills for safety. He then prayed to Allah to protect them and the Holy Ka'ba from any harm.

The next morning Abraha prepared to march towards Mecca. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held three stones and they showered the stones on the army of Abraha in such a way that the Elephant and many men were soon dead. One of the stones hit Abraha on his head and he was so frightened that he ordered the remaining men in his army to retreat at once. Many of his men died on the way back and Abraha himself reached San'a with the flesh falling from his body and died a

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painful death. This dreadful and miraculous event is mentioned in the Holy Qur'an in the following verses:

In the Name of Allah, the Most Kind, the Most Merciful
Have you not seen how your Lord dealt with the People of the Elephant?
Did He not cause their plan to go astray?
He sent down upon them flocks of birds, who showered them with stones of baked clay.
So they became like straw eaten up by cattle.

(Suratul Feel, 105:1-5)

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3.2 Worksheet: Birth of the Holy Prophet (s).

Match the numbers in the box to the corresponding information below:

- The day of the week the Prophet (s) was born.
- The date and month of his Birthday.
- He was born in the same year as the Year of the_____.
- His father
- His mother
- Meaning of ‘Muhammad’
- He is mentioned by another name too in the Holy Qur'an.
- She was a slave and nursed him for four months.
- His second foster mother
- The number of years he stay with his second foster mother

1. 'One who is worthy of praise'.
2. SUWAYBAH
3. FRIDAY
4. FIVE
5. ABDULLAH
6. ELEPHANT
7. AHMAD
8. HALIMAH
9. AAMINA
10. 17TH RABIUL AWWAL

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Art Box (Extra Credit)

When you have finished reading this lesson:

Draw on an A4 size paper a picture of this story. Show the Ka'ba, the mountains surrounding it, the birds with stones in their claws flying towards the army of Abraha and the Elephant. Make sure you mention Abdul Muttalib's famous reply to Abraha's threat to destroy the whole Ka'ba. In the corner of the picture, write out Suratul Feel.

The best pictures will be displayed on Madrasat Ahlul' Bait's web page on the Internet.

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Chapter 4: Childhood of the Holy Prophet (s)

The Holy Prophet (S) lived in the desert with **Halimah for five years** and she looked after him very well. During this time he learnt about handling animals and also trained in archery. In this happy atmosphere he grew up strong and healthy. Halimah regarded him as very special, because ever since he had come under her care, she was showered with the blessings of Allah and became rich.

When he was five years old, Halimah returned the Holy Prophet (S) to the care of his mother **Amina**. Lady Amina decided to go to Medina to visit the grave of her husband, **Abdullah,** and also meet some of her relatives. She took the Holy Prophet (S) along with her and stayed for one month. On the way back to Mecca, tragedy struck, and Lady Amina fell ill at a place called **Abwa.** After a short time she died and was buried there. The Holy Prophet (S) was now an orphan and **Abdul Muttalib took him under his wing.** He loved his grandson very much and made sure that he did not feel unwanted. The Holy Qur'an mentions this event as follows:

> ***[Did He not find you an orphan and give you shelter?***
>
> ***Surah az-Zuha, 93:6]***

The Holy Prophet (S) was only **eight years old** when his grandfather died. Before his death, Abdul Muttalib made his son **Abu Talib** responsible for taking care of the young child. This was a duty which Abu Talib carried out fully for the rest of his life. The loss of Abdul Muttalib made the Holy Prophet (S) very sad, and he never forgot his kindness.

When the Holy Prophet (S) was twelve years old, Abu Talib took him on a trade journey into **Syria** with a caravan of the **Quraish.** At Basra, the caravan stopped to stock up supplies for the rest of the journey. There was an old **Christian monk** whose name was Bahira, who lived in an old monastery in Basra. The monk never used to speak but when he saw the Holy Prophet (S), he broke his silence and asked, "Who is this boy?" Abu Talib answered that he was his nephew. Bahira then said, "This boy has a brilliant future. He is the same Prophet whose coming has been foretold in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him". After this, Abu Talib was more careful than before about the safety of his nephew.

Thus, the Holy Prophet (S) grew up in the household of Abu Talib, loved and cherished by all. **His aunt, Fatima binte Assad, the wife of Abu Talib and mother of Imam Ali (A)** looked after him as if he was her own son.

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4.1 Abu Talib and the Holy Prophet (s)

At the time of his death, Abdul Muttalib left the Holy Prophet (S) in the care of his son Abu Talib. Abu Talib and Abdullah, the father of the Holy Prophet (S), were brothers born of the same mother. Abu Talib took the Holy Prophet (S) into his home and treated the young boy, who was only eight years old, like his own son. His wife, Fatima binte Assad, also loved the Holy Prophet (S) dearly and he regarded her as his mother.

Since the time he received a warning from the Christian monk Bahira, Abu Talib was very careful about the personal safety of his nephew. He used to ask one of his own sons to sleep in the bed of the Holy Prophet (S), so that if any attack was made, he would come to no harm.

As the Holy Prophet (S) grew up, he was always under the protection of his loving uncle who was one of the most respected leaders of the Quraish. When the Holy Prophet (S) was older, it was Abu Talib who encouraged him to take part in the business of trade caravans. He arranged for his nephew to be introduced into the service of Khadijah binte Khuwaylid. This introduction was to lead to the marriage of the Holy Prophet (S) to that noble lady. At the marriage, it was Abu Talib who recited the sermon and conducted the ceremony.

When the time came for the Holy Prophet (S) to announce his mission of Prophethood, Abu Talib was one of his strongest supporters. While he was under the powerful protection of his uncle, the Quraish did not dare to harm the Holy Prophet (S). When the Quraish exiled the Muslims from Mecca they lived for three years in a valley known as the "Valley of Abu Talib". At this time Abu Talib also went through the same difficulties that the Holy Prophet (S) underwent, although he could have easily returned to Mecca where he was still respected and honored amongst the Quraish.

Although some people are convinced that Abu Talib was not a Muslim, there are many reasons why this cannot be true. Firstly, Abu Talib himself conducted the marriage of the Holy Prophet (S), and a person who is not a Muslim cannot conduct the marriage of another Muslim. Secondly, Fatima binte Assad was known to be a Muslim who followed shariah and she was also the wife of Abu Talib till she died. According to shariah, a Muslim woman cannot remain married to a man who is not a Muslim.

Finally, at the death of Abu Talib, the Holy Prophet (S) wept for a long time and then prayed for him. Yet according to the Qur'an, the Prophet was told not to pray for the forgiveness of a person who is not a Muslim. All these and many other reasons prove beyond doubt that, even if he did not declare it openly, Abu Talib was a Muslim of strong faith. In his will, Abu Talib instructed his children to always stand by the Holy Prophet (S) and never to leave him. He also advised them to follow Islam, so that they would be successful.

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The death of his uncle after a lifetime of companionship made the Holy Prophet (S) very sad. During the same year he also lost his dear wife, Lady Khadijah (A). For these reasons, the Holy Prophet (S) called this year "Aamul Huzn", which means "Year of Grief".

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4.2 Worksheet: Childhood of the Holy Prophet(s)

1. The Holy Prophet (S) lived in the desert with _____. When he was _____years old, she returned the Holy Prophet (S) to the care of his mother _____.

2. On the way back from her husband's _____ to Mecca, Lady Amina fell ill and _____.

3. The Holy Prophet (S) was now an orphan and _____ took him under his wing. The Holy Prophet (S) was only _____ years old when his grandfather died.

4. Before his death, Abdul Muttalib made his son _____ responsible for taking care of our Holy Prophet (S).

5. When the Holy Prophet (S) was twelve years old, his uncle _____ took him on a trade journey into _____ with a caravan of the Quraish.

6. At Basra, the caravan stopped to stock up supplies for the rest of the journey. There was an old Christian monk called _____, who lived in an old monastery there.

7. The monk said, "This boy has a brilliant future. He is the same _____ whose coming has been foretold in the _____ Books. His religion will spread throughout the world.

8. When the time came for the Holy Prophet (S) to announce his mission of Prophethood, _____ was one of his strongest supporters.

9. When the Holy Prophet (S) was older, it was Abu Talib who encouraged him to take part in the business of _____ _____. He arranged for his nephew to be introduced into the service of _____ binte Khuwaylid.

10. This introduction was to lead to the marriage of the Holy Prophet (S) to that noble lady. At the marriage, it was _____ who recited the sermon and conducted the ceremony.

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Chapter 5: The Youth of the Holy Prophet (s)

As the Holy Prophet (S) grew up, the people around him noticed that this young man was not like others of his age. His character and his bravery were admired by the people and he was liked by all the Quraish.

In the days before Islam, the Arabs were always fighting one another for minor reasons. However, all fighting stopped in the four months of Rajab, Zilqad, Zilhaj and Muharram so that they could open their trade markets and engage themselves in business to earn their livelihood.

In the history of the Arabs, this rule was broken only four times. Since the fighting occurred in the forbidden months, the name Fujjaar or "Unjust" was given to these battles.

When the Holy Prophet (S) was 15 years old, the Arabs became involved in a series of **Fujjaar battles.** The Holy Prophet (S) participated in the last of these, the fourth Fujjaar. For four years, fighting continued between the tribes of Quraish. The Holy Prophet (S) took part in this battle by protecting his uncles from the arrows of the enemy and also used to take provisions to the battlefield. He did not participate in the actual fighting.

The Holy Prophet (S) spent part of his youth as a **shepherd.** He also accompanied his uncle Abu Talib on trade journeys to Syria and Yemen. He soon gained a reputation in Mecca for his good business sense, his honesty and trustworthiness.

People were so impressed by the qualities of the Holy Prophet (S) that they began to call him **as-Sadiq (the Truthful) and al-Ameen (the Trustworthy).**

Such was the character of our Holy Prophet (S), and in later years even his enemies would still leave their belongings with him for safekeeping when they went on a trip away from Mecca.

Once a man came to Mecca and was cheated by a trader in the market-place. He complained to the Quraish that he had been mistreated. At that time, some leading citizens formed a committee that would look into such incidents and try to help the people who were unfairly treated. They decided that the main tribes of Quraish should make an agreement that would protect the rights of the people. This important covenant was called **Hilful Fudhool or "Covenant of High Morals".** The Holy Prophet (S) participated in this agreement and was an active member of the Hilful Fudhool.

By the time he was 25 years old the Holy Prophet (S) had built himself a good reputation in Mecca and had gained the trust and affection of the people around him.

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5.1 Lady Khadijah (A) - Part 1

Lady Khadijah (A) was the first wife of the Holy Prophet (S) and the mother of Lady Fatima (A). She was born in Mecca. Her father's name was Khuwaylid bin Assad and he was a wealthy trader.

When her father died, Lady Khadijah (A) continued his business of sending trade caravans to Syria and Yemen. Under her sensible management, the business expanded and with the profits she helped the poor, the widows, the orphans, the sick and the disabled. If there were any poor girls, she got them married and paid their dowry.

Lady Khadijah (A) preferred not to travel with the caravans and used to send her agents instead. She made such great profits that she was soon the richest trader in Mecca. Her trade caravans were larger than the rest of the traders combined, and her success earned her the title "Princess of Mecca".

Although the Arabs were mostly idol worshippers, a few of them had turned away from such practices and believed in One God as had been taught by the Prophets Ibrahim (A) and Isma'il (A). One such man was Waraqa bin Naufal, the cousin of Lady Khadijah (A). He used to stop people from the terrible practice of burying their baby daughters alive. He had a great interest in the Bible and Tawrat.

Lady Khadijah (A) listened to her cousin’s ideas and she also believed in One God. Her reputation for being a good lady earned her the name Tahira, which means "the pure one." As Lady Khadijah’s (A) fame grew, many men asked for her hand in marriage, but she turned them all down.

In the spring of AD 595, at the time when the summer caravans were ready to leave Mecca for Syria, Lady Khadijah (A) had not yet found a reliable agent to take her caravan. Meanwhile, Abu Talib was trying to find employment for his nephew, the Holy Prophet (S), who was now 25 years old. When he heard of this vacancy, he came to Lady Khadijah (A) and asked her to consider his nephew for the job.

Like most people in Mecca, Lady Khadijah (A) had heard a lot about the Holy Prophet (S). Already he had earned a reputation for his trustworthiness and honesty. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysara, who was already an experienced traveler.

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That year the trade caravan of Lady Khadijah (A) made unusually high profits. The Holy Prophet (S) learnt the business quickly and in Syria he impressed the traders with his clever but fair dealing.

On their return to Mecca, the Holy Prophet (S) reported back to Lady Khadijah (A) and then returned to his home. Maysara then told her about all the details of the trip. He was very impressed with the manner of the Holy Prophet (S) and spoke highly of his character and personality.

That is why, when Abu Talib sent his sister Safiya to the house of Lady Khadijah (A) with a marriage proposal from the Holy Prophet (S) Lady Khadijah (A) agreed immediately and a date was fixed for the marriage. Abu Talib himself took charge of the preparations for the marriage of his beloved nephew. On the day of the wedding he dressed the Holy Prophet (S) in the cloak of Abdul Muttalib and made him wear the ring of Hashim. The sermon of marriage was recited by Abu Talib at the agreed Mahar of 400 pieces of gold. The marriage was a cause of great celebration amongst the Quraish.

Three days after the marriage, Abu Talib arranged for a feast in which every resident of Mecca was invited for a meal. This practice is known as "Walimah" and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage the Holy Prophet (S) was 25 years old while Lady Khadijah (A) was 40.

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5.2 Worksheet: Youth of the Prophet (s) & Introduction to Lady Khadijah

Fill in the blanks:

1. When the Holy Prophet (S) was 15 years old, the Arabs became involved in a series of _____. The Holy Prophet (S) participated in the last of these but not in the actual _____.

2. In his youth, the Holy Prophet (S) accompanied his uncle Abu Talib on _____ _____ to Syria and Yemen. He soon gained a reputation in Mecca for his good _____ sense, his _____ and _____.

3. People were so impressed by the qualities of the Holy Prophet (S) that they began to call him _____ and _____.

4. The agreement that the Holy Prophet (S) was an active member of, known as **Hilful Fudhool or "Covenant of High Morals"** would _____ the _____of the people.

Choose the correct answer:

1. Lady Khadijah (A) called the Princess of Arabia because:

    a. She was a the most successful trader in Arabia
    b. She was the most beautiful person at that time
    c. She was the daughter of a king
    d. All of the above

2. Lady Khadijah (A) was influenced by her cousin's ideas, which ideas were these?

    a. That the Quraish beliefs were correct
    b. That there was one God
    c. That the trading business needed some more work
    d. That women should not do business

3. What work did the Holy Prophet (S) do for Lady Khadijah (A)?

    a. He would travel with her caravans as her agent
    b. He was the person who gave her financial advice

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c. He was the person who decided what to do with the business
d. None of the above

4. Why do you think the Lady Khadijah (A) accepted the proposal of the Holy Prophet (S)?

    a. She was impressed with the Prophet's manner, character, and personality
    b. She thought he would make her richer
    c. She had already known of the Prophet's (A) trustworthiness and honesty before she even hired him
    d. a) and c)

Answer the following questions:

1. Who recited the marriage ceremony of the Holy Prophet (S) and Lady Khadijah (A)?

2. How old were the Holy Prophet (S) and Lady Khadijah (A) when they got married?

Food for thought (extra credit)

So many years ago Lady Khadijah seemed to have the equal rights that many women are still fighting for. What does this make you wonder?

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Chapter 6: Lady Khadijah (a) - Part 2

After her marriage to the Holy Prophet (S), Lady Khadijah (A) began to lose interest in her business deals. She settled down happily in her new life as a wife. Because her business was so large, she could not close it overnight. Therefore she slowly began to cut down its size. After a few years, she was no longer a trader, although she was still a very rich lady.

Lady Khadijah (A) made it her duty to serve her husband and make him happy. In this she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qasim. After his birth, the Holy Prophet (S) was called Abul Qasim - the father of Qasim - as per the custom of the Arabs. The second child was also a boy. His name was Abdullah. He was also called Tahir and Tayyib.

Both boys did not survive very long and died while still very young. These losses made the Holy Prophet (S) very sad and when his cousin Imam Ali (A) was born, he brought him up in his house as his own son.

The Holy Prophet (S) used to spend a lot of time in the cave of Hira on a mountain near Mecca. Here he would think about Allah and wonder at His creations. He would also think about the actions of the people of Mecca and their bad habits made him sad. Sometimes, he would remain in Hira for a few days before he returned. At these time Lady Khadijah (A) would bring him food and drink and making sure he was comfortable.

When the Holy Prophet (S) was finally commanded by Allah to begin his mission to preach Islam, Lady Khadijah (A) was the first woman to accept his message and become a Muslim.

She gave her entire wealth to serve the cause of Islam. Her money was used to buy the freedom of the early Muslims, many of whom were slaves. Later on, her money also financed the two migrations that the Muslims made to Abyssinia to escape the cruelties of the Quraish.

As the Holy Prophet (S) continued preaching Islam, many of the Quraish became his enemies. They began to call him names and insult him. Some of them called him "Abtar" which means an animal whose tail has been cut off. By this word they meant that the Holy Prophet (S) had no children who would inherit him and carry forward his name.

Arabs traditionally welcome the birth of a baby boy more than a baby girl. When Prophet Muhammad (S) was blessed with a daughter Bibi Fatima (S) the enemies of Islam continued to

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mock the Prophet (S) about not having a son. They said his name would not carry on. To answer this mockery Allah revealed the Suratul Kawthar:

> ***In the Name of Allah, the Most Kind, the Most Merciful***
> ***Verily, We have given you (O Muhammad) the Kawthar. So pray to your Lord and offer sacrifice. Verily, your enemy shall be "Abtar."***
> ***(Suratul Kawthar, 108: 1 – 3)***

In this Surah, Allah promises to spread the lineage of Prophet (S) more than any other person on earth. This would happen through his daughter Bibi Fatima (S). It became apparent when our Prophet brought his Ahlul-bait under the Kisa and angel Jibrail asked Allah, 'Oh Allah who is under the Kisa?' The reply from Allah was:
'This is Fatima, her father, her husband, and her sons'.

Fatima (A) was the centerpiece of the Kisa. Everyone under the Kisa was identified through *her*. Since Allah introduced the Prophet himself through Bibi Fatima (S) He made it clear to the world that the person to carry on the Prophet's name was no other than Fatima (S) herself. Fatima (A) became the mother of our Holy Imams (A) and the Prophet's (S) name was carried on.

Today the descendants of the Holy Prophet (S) are present throughout the world and they are called Sayyids. They can sometimes be identified by their turbans, which are black or green in color. However, no one claims to be the descendants of Umar bin Aas or Abu Sufiyan or Abu Jahl or any of the other enemies of the Holy Prophet (S). This is because of the promise of Allah in the above Surah, when He said to the Holy Prophet (S) that, "Verily your enemy will be Abtar."

Lady Khadijah (A) was married to the Holy Prophet (S) for 25 years. She died on the 10th of Ramadhan in 10 A.H. She is buried in Mecca. In the same year the Holy Prophet (S) lost his uncle, Abu Talib. Saddened by these two great losses, he called that year "Aamul Huzn", which means "The Year of Sadness".

While Lady Khadijah (A) lived, the Holy Prophet (S) did not marry another woman he always said that she was the best of his wives. The Holy Prophet (S) had said that Lady Khadijah (A) was one of the four perfect women who had ever lived. The other three are: Lady Asiya the wife of Fir'aun, Lady Maryam the mother of Prophet Isa (A) and Lady Fatima Zahra (A)

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6.1 Worksheet: Lady Khadijah- Part 2

Choose the correct answer:

1. Why did Lady Khadijah (A) begin to lose interest in her business?

    a. Her relatives told her not to work anymore.
    b. Her business had brought her enough wealth and she now wanted to settle down in her new role as a wife.
    c. Her husband told her not to work.
    d. Her business started to decline.

2. What happened to the two boys of the Holy Prophet (S) and Lady Khadijah (A)?

    a. They got killed by the enemies of Islam.
    b. They grew up and ran away.
    c. By the will of Allah, they died very young.
    d. None of the above

3. The name that the enemies of the Holy Prophet (S) called him was:

    a. Holy
    b. Unholy
    c. Abtar
    d. None of the above

4. The Surah in the Holy Qur'an that was revealed as an answer to this behavior was:

    a. Surah Al Hamd
    b. Surah Teen
    c. Surah Shams
    d. Surah Kawthar

5. This Surah promised the Prophet (S) that:

    a. His enemy would be abtar
    b. He would not be childless
    c. He would have 5 more children
    d. Both a) and b)

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6. Lady Khadijah (A) died on the 10th of Ramadhan in

    a. The 10th AH
    b. The 11th AH
    c. The 1st AH
    d. The 6th AH

7. _____ _____ also died that same year.

    a. Imam Ali (A)
    b. Hamzah
    c. Abdul Muttalib
    d. Abu Talib

8. Prophet Muhammad (S) was so saddened that year that he called it “Aamul Huzn” which means:

    a. Time of Grief
    b. Time of Sadness
    c. Time of Contemplation
    d. Year of Sadness

Answer the following questions:

9. Why did the enemies of Islam call the Prophet (A) the name that they did?

10. Explain how Allah kept His promise that He made to the Holy Prophet (A) in this Surah?

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Chapter 7: The First Revelation

The Holy Prophet (S) used to spend a lot of his time in the cave of Mount Hira, which is a mountain overlooking the Holy Ka'ba, some three miles north of Mecca.

It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife Lady Khadijah (A) would bring him some food and water.

One night when he was in the cave of Mount Hira, he heard a voice calling his name and suddenly there was a dazzling light in the cave. The Holy Prophet (S) sat at his place calmly and saw that a man was approaching him. The person was none other than Angel Jibrail (A) in human form.

Jibrail (A) came very close to the Holy Prophet (S) and asked him to read what was written in a silken scroll that he had in his hands. The Holy Prophet (S) read the words which were the first revelation from Allah, and which later became the first five verses of Surah al-Alaq. These were:

> ***[In the Name of Allah the Beneficent, the Most Merciful.***
> ***Read! In the Name of your Lord Who created (everything in the Universe). He created man from a clot. Read! And your Lord is the Most Honorable. (He) Who taught (to write) with the pen. (He) taught man what he knew not.***
> ***Alaq, 96:1-5]***

When the Holy Prophet (S) had finished reciting, the angel announced, "O Muhammad! There is no doubt that you are the Apostle of Allah and I am his angel Jibrail." After saying this, the angel disappeared.

This event told the Holy Prophet (S) that it was now time to start his mission. At this time he was 40 years old. The date was 27th of Rajab, 610 A.D. Also at this time, Allah blessed the Holy Prophet (S) with such a memory that, whatever he heard only once from Jibrail (A), remained in his heart forever.

The Holy Prophet (S) then left the cave to return home, where he would begin his mission to preach the Unity of Allah and to invite all mankind to the path of worshipping only One God.

It is important to note this was the time to start preaching the religion, ***not*** the time when Muhammad (S) became Prophet. Prophet Muhammad (S) has been our Prophet since the beginning of time and will continue to be our Prophet forever.
The first people to Become Muslims

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When the Holy Prophet (S) returned from the cave in Mount Hira after the first revelation, he immediately went home.

The Holy Prophet (S) lived with his wife Lady Khadijah (A) and his young cousin Imam Ali (A). Imam Ali (A) had been brought up under the care and guidance of the Prophet (S).

When he reached his home, the Holy Prophet (S) informed his wife about what had happened, and she immediately believed in his mission and became a Muslim. The next person the Holy Prophet (S) spoke to was Imam Ali (A), who was only 12 years old at the time. Imam Ali (A) also listened to the experiences of the Holy Prophet (S). This was the first time Imam Ali (A) *publicly announced* that he too was a Muslim (we all know he was a Muslim and our Imam since the beginning of time and will continue to be so)

Zaid bin Harith, who was the Holy Prophet's (S) freed slave and adopted son accepted Islam at this time too.

The Holy Prophet (S) received further revelations from Allah and he gradually began to spread the religion of Islam. For the first three years of his mission, he did not make a general invitation to everybody, but selected certain special people who he saw were ready to embrace the religion of Allah.

As a result of his limited activity only 30 people became Muslims in these first three years.

The Quraish and their leader Abu Sufiyan knew what was going on, but they were not bothered by the Holy Prophet's (S) activities at this time. They thought that this new religion would soon die out just like when Waraqah and Ummayah returned to idol worship after having become Christians for a short time after reading the Injeel.

During the three years, the Quraish did not harm the Holy Prophet (S), and continued to respect him. In return, he did not openly criticize their idols and remained busy in keeping in contact with his small group of Muslims.

The attitude of the Quraish remained relaxed until the day when the Holy Prophet (S) began to preach the religion of Islam openly on the command of Allah.

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7.1 Worksheet: The First Revelation

Guess my name:

1. I am the place where the Prophet (S) often came to pray and think. The first revelation took place here. What am I?

2. I was chosen to bring the Prophet's (S) first revelation to Him. Who am I?

3. I was the wife of the noble Prophet (S) and was the first woman to become a Muslim. Who am I?

4. I lived under the guidance of the Holy Prophet (S) and although I have been a Muslim since the beginning of time I also now announced that I was a Muslim too. Who am I?

5. I was a slave and then adopted son of the Holy Prophet (S). I became a Muslim when Prophet Muhammad (S) returned from the cave and told us of the first revelation. Who am I?

Questions:

1. Why did only a few people become Muslims in the first three years after the first revelation?

2. Why were the Quraish relaxed about the Prophet's (S) activities at this time?

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Chapter 8: Invitation to Dhul Ashira and the General Invitation to Islam

Three years after his mission had started the Holy Prophet (S) received the following revelation from Allah:

And warn your nearest relatives... Shu'ara, 26:214

The Holy Prophet (S) then called Imam Ali (A) and instructed him to arrange a meal and to invite the sons of Abdul Muttalib so that he could deliver to them the words of Allah. Following the invitation, some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst them were the Holy Prophet's (S) uncles Abu Talib, Abbas, Hamzah and Abu Lahab. This occasion is known as Da'watul Dhul Ashira.

By the miracle of Allah, each one of the forty guests had his fill and yet the food quantity remained the same. After the feast was over, the Holy Prophet (S) wished to speak to the assembly, but Abu Lahab said to the people that the Holy Prophet (S) had displayed great magic and so the people all left.

The next day, the Holy Prophet (S) asked Imam Ali (A) to make the same preparations as before, but again the same thing happened. On the third day, the Holy Prophet (S) again invited the same group for a meal. This time, he stood up immediately the eating was over and said to the gathering:

"O sons of Abdul Muttalib! I swear by Allah, besides Whom there is no god, that I have been sent by Him as His Messenger. O my relatives! One day you will die as if you were going to sleep and some time later you will be brought back to life to be judged according to your deeds. The good people will live in Heaven, while those who are evil-doers will be put in Hell forever. No human being has ever brought a better thing for his people than that which I have brought for you. My Lord has ordered me to invite you towards Him. Which one of you will support me so that he may become my brother and successor after me?"

When the speech of the Holy Prophet (S) reached this point, the entire assembly remained silent. Suddenly Imam Ali (A), who was only 15 years old, stood up and said, *"O Prophet of Allah! I am prepared to support you.*" The Holy Prophet (S) asked him to sit down, and repeated the question three times. Each time, however, none but Imam Ali (A) stood up to support him. After the third time the Holy Prophet (S) hugged Imam Ali (A) and holding his hand up high, he said, *"People! This young man is my brother and successor amongst you. Listen to his words and follow him. "*

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8.1 The Persecution of Muslims

After introducing Islam to his relatives, the Holy Prophet (S) began to tell all the people of Mecca about his mission. He called all the tribes to the mountain of Safa, and then said to them, "If I tell you that an enemy is hiding behind this mountain ready to attack you all, would you believe me?" All of them replied, "Yes, because we have never heard you tell a lie." Then the Holy Prophet (S) said, "Save yourselves from the punishment of Hell fire. Believe that there is no god but Allah, and you will be successful in your life." When they heard this message, there was confusion amongst the people and Abu Lahab said loudly, "You have wasted our time with all this nonsense."

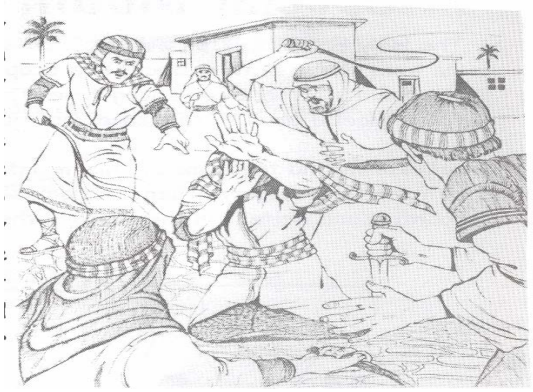
The people of Mecca forgot that they themselves used to call the Holy Prophet (S) “as-Sadiq”, which means “the Truthful one”. Instead they began to call him a liar and a mad man. They began to make life difficult for him by spreading thorns on his path and getting children to throw stones at him. Sometimes they would throw garbage on him as he passed under their windows.

The Holy Prophet (S) still did not give up preaching the belief in One God. When the number of Muslims began to slowly increase, the chiefs of some tribes became worried, and they came to Abu Talib, the uncle and guardian of the Holy Prophet (S), and asked him to stop his nephew from preaching his religion.

They offered to give the Holy Prophet (S) money, power or anything he wanted, as long as he would give up talking against their gods. When Abu Talib told the Holy Prophet (S) about their message, he said, "By Allah, even if these people put the sun in my one hand and the moon in the other, I would not give up what I have been commanded by Allah to do."

The Bani Ummayah, who had long been the enemies of Bani Hashim, began to harass the Holy Prophet (S) all the time. The main trouble makers included Abu Sufiyan, Abu Jahl, and Utba bin Rabee'. Although they could not attack him openly because of the power and influence of Abu Talib, they took every opportunity to create difficulties for him.

The Meccans then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were slaves or just poor, and these began to face the most terrible cruelties at the hands of the Meccans.



Abu Dharr Ghiffari was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. When the uncle of the Holy Prophet (S), Abbas, passed by and saw what they were doing, he reminded the Quraish that Abu Dharr was from the

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tribe of Bani Ghiffar who used to live next to the route of the trade caravans. If they learnt that a member of their tribe had been tortured by the Quraish, they would not let the trade caravans pass safely. On hearing this, the greedy Quraish left Abu Dharr alone.

Bilal Habashi was the Mu'azzin (prayer caller) of the Holy Prophet (S). He was the slave of Ummayah bin Khilaf. When Bilal accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilal lie bare-backed on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand. At other times he would tie a rope around his neck and get him dragged around the hills of Mecca. Despite these cruelties, Bilal continued to say "Ahad, Ahad", which means that "Allah is One". Finally, the Holy Prophet's (S) uncle Abbas bought him and then freed him.

Lubeena Khatun was the slave maid of Umar bin Khattab, who later was made Caliph of the Muslims. When Lubeena became a Muslim, he would beat her so much that he himself would get tired.

Ammar bin Yasir and his parents **Yasir and Sumayya** were amongst the first Muslims. The unbelievers tried to make them change their minds but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until at one time, Yasir died. When his pregnant wife Sumayya complained to Abu Jahl about this inhuman treatment he took his spear and thrust it into her heart.

Then they turned to Ammar and beat him so terribly that he was about to die. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, Ammar had to agree. Later, the Holy Prophet (S) approved his action saying that as long as Ammar had the faith in his heart, it did not matter what he was forced to say. Despite the tortures suffered by the Muslims, none of them changed their faith and their numbers increased day by day.

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8.2 Worksheet: Invitation to Dhul Ashira and the General Invitation to Islam

Answer the following questions:

1. Why did the Holy Prophet (S) only invite the sons of Abdul Muttalib to the occasion of Dhul Ashira?

2. What did the Prophet (S) want to do at this occasion?

3. Who was the person who kept on wanting to prevent the Prophet (S) from carrying out his mission?

4. Who was the only one to stand up and declare support for the Holy Prophet (S)?

5. The Quraish wanted to force their slaves to denounce Islam but the early Muslims stood by their faith. If a school friend insists that you do something that is unacceptable in Islam what would you say to them?

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Fill in the blanks:

6. After introducing Islam to his relatives, who were the next people our Prophet (S) introduced Islam to? _____

7. The Bani _____ who had always been the enemies of the Bani Hashim started to _____ the Holy Prophet (S).

8. From as-Sadiq (the truthful one), our Prophet (S) was now being called _____ & _____.

9. How did they make life difficult for him? Give one example.

   The people of Quraish started to _____

   _____

10. When the number of Muslims slowly began to increase, whom did the threatened chiefs go to? _____

11. When they offered the Prophet (S) anything if he would stop preaching Islam, this is what our Prophet (S) told Abu Talib:

    "By Allah, even if these people _____

    _____

    _____

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12. He was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. _____

13. When he accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make him lie bare-backed on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand. _____.

14. _____and his parents _____ and _____ were amongst the first Muslims.

15. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, _____ had to agree.

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Chapter 9: The Hijrah to Abyssinia

The unbelievers of Mecca had made life very difficult for the Muslims. The Holy Prophet (S) was worried and concerned about the condition of the Muslims, so he advised a group (about 83) of his followers to migrate to Abyssinia (Ethiopia), which was ruled by a kind Christian king whose name was Negus.

This was the first Hijrah in Islam and 10 people took part in it. It happened in the fifth year of Prophethood. A second, larger group of Muslims also migrated soon afterwards, under the leadership of Ja'far bin Abu Talib, the brother of Imam Ali (A). The Muslims were welcomed with much kindness in Abyssinia and found life very pleasant and comfortable there.

When the chiefs of Mecca found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, towards Islam. They decided to send some gifts with two men to the king and his ministers, to try to convince him to send the Muslims back to Mecca.

When the two men reached Abyssinia, they first met the ministers and gave them the expensive gifts. They convinced the greedy ministers to support their mission by backing them in the court of the king. The next day they met Negus, and after presenting him with gifts, they said: "A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now run to your country. I request you to hand them over to us so that we can take them back to Arabia."

The king's ministers then loudly declared their support for this request. However, Negus took no notice of them and asked whether the Muslim refugees had killed anyone, or stolen anybody's property or had committed any crimes in Mecca. They replied that their only crime was inventing a new religion. The king then announced, "I cannot hand over the people who are living under my protection without a proper investigation."

He sent a message to the Muslims that their leader should come to the court. Ja'far bin Abu Talib came to present the case for the Muslims. The king turned to Ja'far and asked, "Why have you given up the beliefs of your forefathers and started a new religion?"

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbors and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a faultless character, invited us to worship One God. He taught us to respect other people's property, to behave well with our relatives, to respect our neighbors and

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women, and to avoid lying. He ordered us to offer prayers, to fast and to pay religious tax on our wealth. We have believed in him and worship Allah. However, the Quraish have behaved very cruelly towards us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country and we have perfect faith in your justice."

The king was very impressed with the sincere speech of Ja'far, and he asked him to recite something from the Heavenly Book of the Muslims. Ja'far recited and explained some verses from Surah Maryam of the Holy Qur'an.

When the king and bishops heard the words of Allah about the virtues of Bibi Maryam (A) and Prophet Isa (A), tears came to their eyes as they recognized the truth. King Negus declared that he would never surrender the Muslims to the Quraish and asked them to leave his court.

One of the Meccans, who was a very cunning man, decided to try another approach. He knew that the Christians believed that Prophet Isa (A) was the son of God.

The next day he went to the king and said that the Muslims had special beliefs about Prophet Isa (A) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Ja'far and asked him what the Muslims thought about Isa (A). Ja'far replied, "Our belief regarding Isa (A) is that which has been taught to us by the Holy Prophet (S). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Bibi Maryam (A)."

The king was pleased with this answer, and he praised the beliefs of the Muslims and allowed them full freedom to practice their religion in his country. He returned the presents of the Quraish back to them and said,

"God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather wealth by means of your bribes."

The two men had no choice but to return to Mecca, having totally failed in their attempt to bring back the Muslims. The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Holy Prophet (S) had migrated to Medina.

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9.1 Worksheet: The Hijrah to Abyssinia

ETHIOPIA	MARYAM	NEGUS

83 COUSIN ISLAM

Fill in the blanks (use the words on the top and side of the picture)

A group of _____Muslims were told by the Prophet to leave for Abyssinia, also known as _____. The group was led by Ja'far bin AbuTalib, the _____of the Prophet. When they reached Abyssinia, the King whose name was _____, wanted to find out more about _____. Ja'far talked to him and recited some verses from Surah _____. The King was very happy, and said the Muslims were free to live in his country for as long as they liked.

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Answer the questions:

1. What were the chiefs of Mecca worried about when they found out that the Muslims were living peacefully in Abyssinia?

2. What did they want to do by sending gifts to the king and ministers?

3. What did the men from Mecca accuse the Muslims of?

4. What did Ja'far bin Abu Talib say in the defense of Islam?

5. How long did the Muslims continue to live in Abyssinia?

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Chapter 10: The Boycott of Bani Hashim

The chiefs of Quraish were very disturbed to see that the religion of Islam was gaining strength in spite of all their efforts. By now, well respected people like Hamzah, the uncle of the Holy Prophet (S), and some powerful men of Quraish had become Muslims. The chiefs could not bear to stand by and watch Islam advancing in this manner and so they held a meeting to plan a way to stop it.

They decided to boycott all the Muslims and in this way stop their activities. An agreement was drafted and hung on the walls of the Holy Ka'ba, and the community of Quraish was told to act according to it. The agreement stated that:

1. All trade and business with the supporters of Muhammad shall be banned.
2. Any association with them is strictly prohibited.
3. Nobody is allowed to marry their daughters or sons to those of the Muslims.
4. All those who oppose Muhammad should be supported in all circumstances.

This agreement was signed by all the chiefs of the Quraish and was put into action straight away. Abu Talib, the uncle of the Holy Prophet (S), pledged the support of the entire Bani Hashim clan to his nephew. Abu Talib also advised all the Muslims to move out of Mecca into a valley in the mountains. Thus, the Muslims moved out of their homes into the place known as the "Valley of Abu Talib", and set up small houses and tents.

To protect themselves from a sudden attack from the Quraish, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on a single date or less per day. The Bani Hashim were only allowed out of the valley during the special months of Rajab and Zilhaj when fighting was not allowed.
During these times they came to Mecca to buy food and other necessities. However some Meccans, like Abu Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food so that the Bani Hashim could not afford to buy very much.

Throughout their difficult times, the Muslims did not lose heart and remained strongly attached to Islam and the Holy Prophet (S). Finally some of the Meccans began to regret their shameful action against the Muslims, who after all were their relatives. They became ashamed for having signed the agreement and began to look for a solution to the problem. They called a meeting of the Quraish proposing to end the boycott and allow the Muslims to return home.

Although Abu Jahl was not in favor of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the

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Holy Ka'ba, they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.

After being informed of the developments by his uncle Abu Talib, the Holy Prophet (S) decided to leave the valley and the Muslims returned to their homes in Mecca once again.

The patience and reliance on Allah in the face of hardships by these early Muslims is a great lesson to us all.

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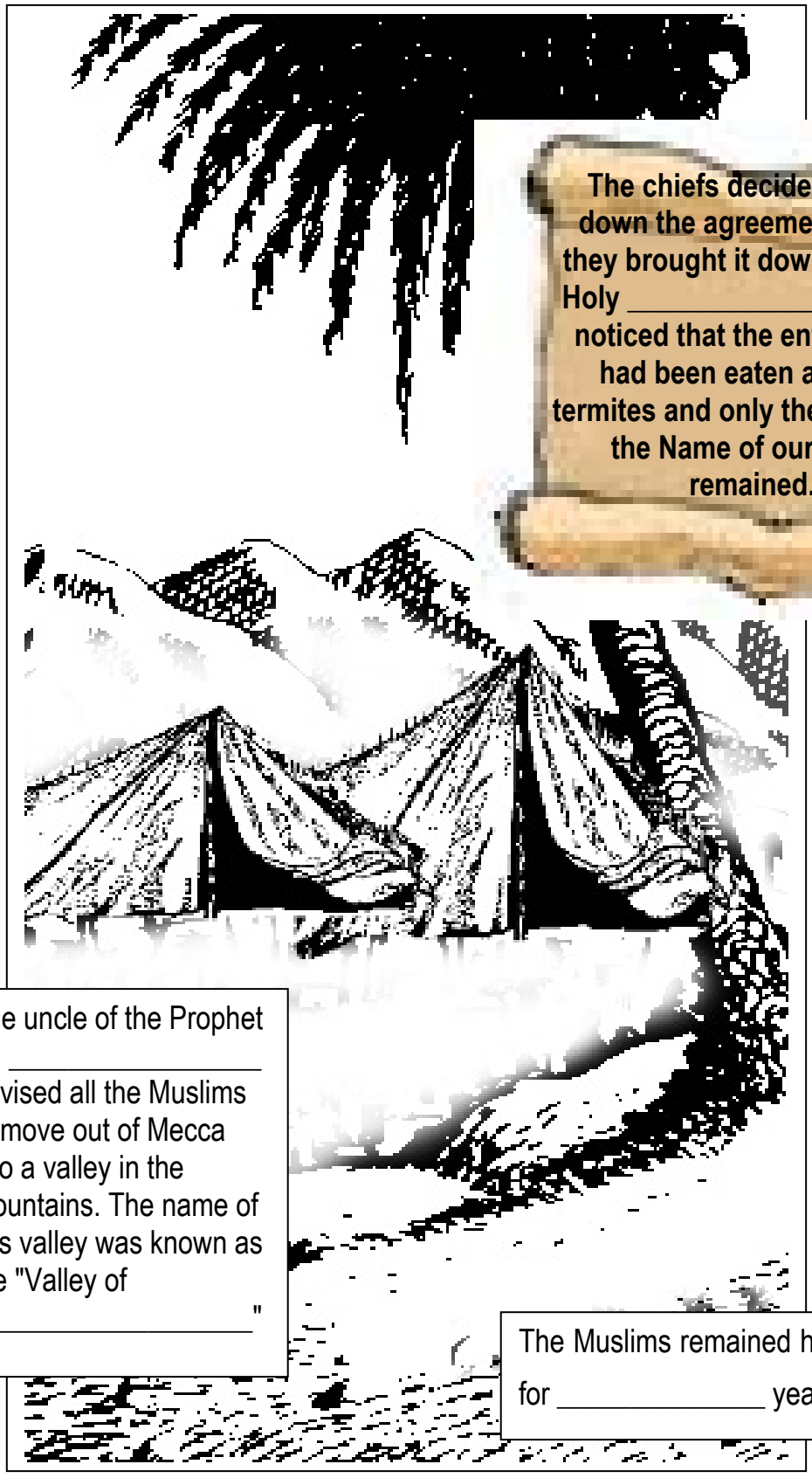
10.1 Worksheet: The Boycott of Bani Hashim



The chiefs decided to tear down the agreement. When they brought it down from the Holy _____ they noticed that the entire sheet had been eaten away by termites and only the words “In the Name of our Lord" remained.

The uncle of the Prophet (s) _____ advised all the Muslims to move out of Mecca into a valley in the mountains. The name of this valley was known as the "Valley of _____"

The Muslims remained here for _____ years.

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Make up a question for each of the answers:

1. **QUESTION:**_____

ANSWER: The Quraish

2. **QUESTION:**_____

ANSWER: Hamzah

3. **QUESTION:**_____

ANSWER: Holy Ka'ba

4. **QUESTION:**_____

ANSWER: Nobody is allowed to marry the Muslims.

5. **QUESTION:**_____

ANSWER: Valley of Abu Talib

6.QUESTION:_____

ANSWER: Abu Lahab

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7. QUESTION:_____
_____
_____

ANSWER: Only the words “In the Name of your Lord” remained.

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Chapter 11: The Death of Abu Talib (a) and Lady Khadijah (a)

After the boycott on the Muslims had been lifted they returned to their previous lives in Mecca. After three difficult years, they looked forward to improving their condition. However, certain events occurred that year that left the Holy Prophet (S) extremely sad and the Muslims shared in his sorrow. In that year the Holy Prophet (S) lost first his uncle Abu Talib (A), and then his wife Lady Khadijah (A) one month later. His sorrow and grief knew no bounds and he named this year "Aamul Huzn", the Year of Grief.

Abu Talib (A) had been the supporter and defender of the Holy Prophet (S) since the death of his own father, Abdul Muttalib. He treated the Prophet (S) better than his own sons. In order to protect the Holy Prophet (S) from being murdered by his enemies, Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S).

Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name. Once, when the Quraish were faced with a terrible drought, they came to Abu Talib (A), begging him to pray for rain. Abu Talib (A) held the hand of the Holy Prophet (S), who was then only a young boy, and raised his head to the skies, saying, "O Lord, send down rain for the sake of this young boy, and favor us with your blessings". This prayer was hardly over when rain began to fall heavily.

As the Holy Prophet (S) grew older, Abu Talib (A) involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abu Talib (A) who arranged for a proposal of marriage to be sent to Lady Khadijah (A).

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage sermons himself.

When the Holy Prophet (S) declared his mission, Abu Talib (A) stood faithfully by his side, never stepping back from the defense of his nephew.

Although Abu Talib (A) began to lose his position amongst the Quraish because of his support for the Holy Prophet (S), he did not for one moment think of asking him to hold back the message of Islam.

It was no wonder that the Holy Prophet (S) missed his uncle so much. Abu Talib (A) had been his guardian for 50 years.

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In the same year, the Holy Prophet (S) lost his dear wife Lady Khadijah (A), the mother of his beloved daughter, Fatima Zahra (A). Khadijah (A) had been the richest woman in Arabia when she married the Holy Prophet (S). She was 40 years old when the marriage took place. When the Holy Prophet (S) declared his Prophethood15 years later, she was the first woman to believe in him and accept Islam.

Thereafter, she gave her entire wealth for the sake of Islam. The Holy Prophet (S) used her wealth to spread the religion and to buy the freedom of many slaves who had become Muslims. The Holy Prophet (S) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

The double tragedy was a bitter blow to the Holy Prophet (S), at a time when he needed the encouragement and support of his loved ones.

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11.1 Worksheet: Death of Abu Talib and Lady Khadijah

Answer the following questions:

1. Why did the Prophet (s) call the year of the deaths of Abu Talib and Khadijah Aamul Huzn and what does it mean?

2. What were the contributions of Abu Talib to Islam?

3. What were the contributions of Lady Khadijah to Islam?

Tell whether true or false:

4. Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name.

   True False

5. Abu Talib (A) treated his own sons better than the Prophet (S) so that people would not find out that Muhammad (S) was a Prophet.

   True False

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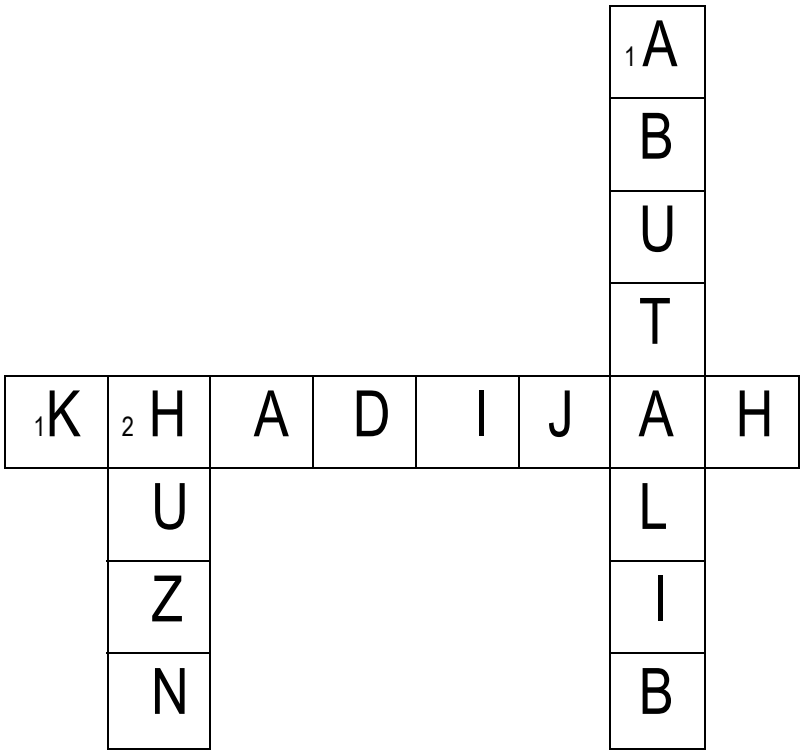
6. Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S) because the Prophet's bed was more comfortable.

True False

7. Abu Talib (A) had been Prophet Muhammad's (S) guardian for 50 years.

True False

Make up your own clues to the crossword puzzle:



Across:

1. _____

Down:

1. _____

2. _____

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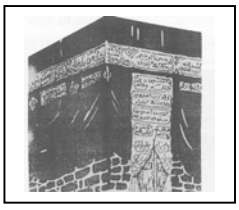
Chapter 12: The Ascension (Mi'raj) of the Holy Prophet (s)

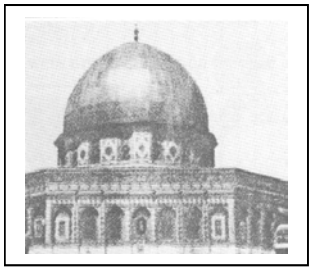
Mi'raj is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (S) to the heavens and showed him the marvels of His creations. This great honor had never been given to any of Allah's other Prophets (A). The Holy Qur'an says:

> ***Glory be to Him Who made His servant go by night from Masjidul Haraam to Masjidul Aqsa, whose surroundings We have blessed, so that We might show him some of Our signs. He alone hears all and sees all. Bani Israa'il 17:1***

The great journey began from the house of Umme Hani, a sister of Imam Ali (A). The Holy Prophet (S) was resting there when he was awakened from his sleep by Angel Jibrail (A). He was asked to mount on a winged animal called Buraaq.



He then went from Mecca to the mosque of al-Aqsa in Baytul Muqqaddas (now known as Jerusalem). On the way he stopped at the mountain of Sinai and offered 2 raka'at prayers there, because it is the mountain on which Allah spoke with Prophet Musa (A).



On the second part of his journey, the Holy Prophet (S) rose from Masjidul Aqsa through the seven heavens with Jibrail (A). Here he met the Prophets Isa, Musa, Nuh and Adam (A). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).

After this he came to the place known as Sidratul Muntaha where Jibrail (A) left him. From here the Holy Prophet (S) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam including the new order to all Muslims to perform the five daily prayers. He then returned the same way he had come, first to Baytul Muqqaddas, and then to Mecca.

On the way to Mecca the Holy Prophet (S) met a trading caravan of the Quraish who had lost a camel and were searching for it. He drank some water from one of their containers and then continued onwards to Mecca. He reached the house of Umme Hani at the time of daybreak.

On the next day the Holy Prophet (S) talked about his experiences to a large group of people in Mecca. Many were amazed and believed his account but there were some who did not believe

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him. They asked him to describe the mosque at Baytul Muqqaddas as proof of his truthfulness. When the Holy Prophet (S) gave the detailed description of the mosque, some people who had been to the place confirmed that it was true.

The Holy Prophet (S) then told the disbelieving Quraish that he had met one of their trade caravans at Tanim, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Mecca. In was not long before a caravan, as described by the Holy Prophet (S), entered Mecca. The leader of the caravan, Abu Sufiyan, confirmed everything that the Holy Prophet (S) had said. Now the people had no doubt that the Holy Prophet (S) had indeed made the miraculous journey, and word spread like wild fire around Mecca about the events of Mi'raj. The leaders of the Quraish were very upset at the whole issue, especially because a lot of people became Muslims as a result of it.

It is important to understand that the journey was an actual physical one and not a spiritual dream as claimed by Ayesha, one of the wives of the Holy Prophet (S). She stated that he was asleep in her house the whole night. This report is untrue, because at the time of Mi'raj, Ayesha was not yet married to the Holy Prophet (S), and only became his wife one year after the Hijrah to Medina. Muawiyah, the son of Abu Sufiyan, also claimed that the Mi'raj was a "true dream". He made up his story because he was an enemy of the Holy Prophet (S). He was not born at the time and did not convert to Islam until 9 years after Hijrah so he could not know all the facts about the Mi'raj. The time taken for the entire Mi'raj was one third of the night or slightly less. The reason why the Holy Prophet (S) was taken to Baytul Muqqaddas, which was a centre for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibrahim, Musa and Isa (A). It also showed that the religion was universal and not confined to Mecca and Medina only.

Amongst the things that were revealed to the Holy Prophet (S) during his time in the heavens were:

1. The appointment of Imam Ali (A) as the leader after him. This gives us an idea of the importance of planning beforehand for leadership.

2. Five times daily prayers. The Wajib Salaat as we know them today only became compulsory for the Muslims after the event of Mi'raj.
3. The Holy Prophet (S) was also taught some Dua's and special prayers.

It is a measure of the closeness of the Holy Prophet (S) to Allah that he was given an opportunity to see and hear wonderful things, the like of which have never been seen or heard before.

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12.1 Mi'raj Worksheet

1. Mi'raj means _____ of the Holy Prophet (S)

2. "Glory be to Him Who made His servant go by night from Masjid ul Haraam to Masjid ul Aqsa whose surroundings We have blessed, so that We might show him some of Our signs. . ." Surah Bani _____

3. The great journey began from the house of Umme Hani, a _____ of Imam Ali (A).

4. The Holy Prophet (S) was awakened from his sleep by Angel _____

5. He was asked to mount on a winged animal called _____

6. He then went from Mecca (Masjid ul Haraam) to the mosque of _____ in Baytul Muqqaddas (Jerusalem)

7. On the way he stopped at the mountain of _____and offered 2 raka'at prayers there, because it is the mountain on which Allah spoke with Prophet Musa (A).

8. He rose through the seven heavens with _____(A). Here he met the Prophets. He also saw the places of blessing and pleasure _____ and the places of torture and suffering _____.

9. After this he came to the place known as _____ where Jibrail (A) left him. From here the Holy Prophet (S) was alone in the presence of Almighty _____. He received from Allah all the rules of Islam including the new order to all Muslims to perform the _____ daily prayers.

10. The leaders of the Quraish were very upset at the whole event, especially because a lot of people became _____ as a result of it.

11. It is important to understand that the journey was an actual _____ one and not a spiritual dream. ***The time taken for the entire Mi'raj was one third of the night or slightly less. The reason why the Holy Prophet (S) was taken to Baytul Muqqaddas, which was a center for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibrahim, Musa and Isa (A). It also showed that the religion was universal and not confined to Mecca and Medina only.***

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Chapter 13: The Journey to Ta'if

After the death of Abu Talib, the Holy Prophet (S) was faced with increasing difficulties and problems in Mecca. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.

He decided to try to preach Islam outside Mecca. In those days the town of Ta'if was a busy and important centre of trade. The Holy Prophet (S) went to Ta'if alone and contacted the tribe of Bani Saqeef with a view to invite them to Islam.

After arriving in Ta'if, he met the chief and elders of that tribe and explained to them the belief in One God and asked them for their support. However, his words did not have any effect on them and they rejected his message. The Holy Prophet (S) realized that the people of the town could become a threat to him because he was alone and away from his home town. He therefore took a promise from the Bani Saqeef that they would not talk about his presence in Ta'if.

The elders of Bani Saqeef did not keep their promise to the Holy Prophet (S) and instead asked the loafers and hooligans of the town to harass him. The Holy Prophet (S) found himself suddenly surrounded by a mob that began to insult him. When they began to throw stones, he was forced to retreat and take refuge in a garden.

The garden belonged to two wealthy people of the Quraish. The Holy Prophet (S) had sweat on his face and parts of his body were hurt from the cruel attack. He sank down under a tree for some rest, and began the following prayer: "O Lord! I present my weakness and lack of strength before You. You are the kind Nourisher and the Helper of the weak. To whom are You abandoning me?"

Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Holy Prophet (S). They told a Christian slave to take a plate of grapes to him. When the Christian presented the grapes to the Holy Prophet (S), he took one and ate it, saying, "In the Name of Allah, the Beneficent, the Most Merciful". The Christian was very surprised to hear these words and remarked that he had not heard the Arabs pray to anyone but Laat and Uzza, the great idols.

The Holy Prophet (S) asked him about his birth place and his religion. He replied that he came from Naynivah and was a Christian.

On hearing his answer, the Holy Prophet (S) stated, "That is the place where my brother Yunus (Jonas) son of Mata (Matthew) lived". The Christian was very surprised to hear these names. He

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asked, "How do you know Yunus son of Mata? Nobody in this country has heard of them". The Holy Prophet (S) then said, "Yunus was a Prophet of Allah like I am".

The words of the Holy Prophet (S) had a great effect on the slave and he immediately bowed and kissed the hands of the Holy Prophet (S) and expressed his faith in him.

When he returned to his masters, they asked him what the conversation was all about. He replied, "The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know." This reply annoyed them very much but all they said to him was that his own religion was better than Islam.

The Holy Prophet (S) left Ta'if disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Mecca. However, it was not safe for him to enter Mecca and endanger his life. He therefore sent word to Mu'tam bin Adi, a powerful Meccan, for help. Mu'tam was an idol worshipper but agreed to provide security for him, due to his respect for his family. He sent a message to the Holy Prophet (S) to enter Mecca and come straight to his house.

On the next day Mu'tam told his sons to arm themselves and escort the Holy Prophet (S) to the Holy Ka’ba.

When Abu Sufiyan and others who wanted to harm him saw that he had the protection of Mu'tam, they were disappointed and knew they could not harm him. After performing Tawaaf, the Holy Prophet (S) went to his own home.

Soon afterwards, the Holy Prophet (S) migrated to Madina. In the later years, the Holy Prophet (S) was to take over Ta'if and defeat the Bani Saqeef. However, he never forgot the services of Mu'tam in his time of need, and when news of Mu'tam's death reached Medina, the Holy Prophet (S) remembered him for his goodness.

The journey of the Holy Prophet (S) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.

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13.1 Worksheet: Journey to Ta'if

Fill in the blanks:

1. After the death of _____, Prophet Muhammad (s) was faced with more problems in Mecca.
2. Prophet Muhammad (s) therefore decided to preach in a town called _____.
3. The tribe of Bani Saqeef lived in this town. They _____ _____ accept Islam.
4. Prophet Muhammad (s) asked for them to keep his presence there a _____ to protect himself.
5. The Bani Saqeef did not cooperate. As a result a group of people from the tribe started to _____ the Prophet (s) by throwing _____ at him.
6. The Prophet (s) took refuge in the _____of some wealthy people of the _____ who were also idol worshippers.
7. These people sympathized with the Prophet's (s) situation and asked their slave to _____ him a plate of_____.
8. The Prophet (s) recited _____ before he ate these.
9. The slave was _____ to see that Prophet Muhammad (s) did not mention the names of any _____.
10. Since the slave was Christian, Prophet Muhammad told him about _____ _____(s) whom he also called his brother.

Extra Credit:

1. Why do you think Prophet Muhammad (s) talked to the slave about the other prophet?

2. Prophet Muhammad (s) went through a lot of hardship in this trip. The slave was convinced by Prophet Muhammad (s), but was the rest of the trip successful? Why or why not?

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SECTION II: Miscellaneous Topics

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Chapter 14: History & Preservation of the Holy Qur'an

14.1 History

The Holy Qur'an has 114 Surahs (Chapters). There are 6,236 Ayats (Verses). The Qur'an is divided into 30 Juz (Parts). These 30 Juz are further divided into 120 Hisb (sub-parts).

Some of the Surahs were revealed to the Holy Prophet Muhammad (S) in Mecca. They are called Makki Surahs. Those revealed in Medina are called Medani Surahs.

The First Surah is Al-Hamd (Opening Fateha) and the last one is Surah Naaz (The People). The longest Surah is Surah Baqara (The Cow) and it has 286 Ayats. The smallest Surah is Al-Kawthar (The Heavenly Fountain) and it has 3 Ayats.

The first Ayat in Surah Alaq (The Clot) was revealed to the Prophet Muhammad (S) at the age of 40 years on the mountain of Light in the cave of Hira at Mecca. The revelations of the Ayats of the Holy Qur'an continued over a period of 23 years until the death of the Holy Prophet Muhammad (S). The first 13 years of pre-Hijrah, the Prophet Mohammed (S) was in Mecca and then later on he moved to Madina for about 10 years which is called the period of Hijrah.

14.2 Collection and Preservation

From the beginning of revelation of the Holy Qur'an, the Holy Prophet Muhammad (S) ordered to Imam Ali (AS) and a few others like Zaid bin Sabith to memorize and write it down for preservation. After the death of the Holy Prophet Mohammed (S), Imam Ali (AS) started collecting the Surahs and compiling the Holy Qur'an. Imam Ali (AS) devoted his whole time for 2 years to finish this compilation. This compilation was as per the declaration and guidance that Imam Ali (AS) received from the Holy Prophet Mohammed (S) during his lifetime.

Then Imam Ali (AS) presented to the First Khalifa Abu Bakr, but he declined and refused to publish this Qur'an. Later Imam Ali (AS) presented the same Qur'an to the 2nd Khalifa Omer, which he also refused to consider for publication. There was chaos during the period of the 3rd Khalifa Othman. People were confused about the Qur'an. The 3rd Khalifa Othman then considered that only one version should be compiled and published for the benefit of all Muslims to follow. He ordered all scholars to accomplish this task.
It was then that Zaid bin Sabith came to Imam Ali (AS) and asked for his compilation of the Holy Qur'an, so that it may be presented to the Khalifa Othman. This Qur'an compilation from Imam Ali

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(AS) was accepted and then published in the period of the 3rd Khalifa. To this day the whole Muslim world is following this version of Qur'an that was compiled by our First Imam Ali (AS).

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14.3 Worksheet: History and Preservation of the Holy Qur'an

Fill in the blanks:

1. The longest Surah in the Qur'an is _____and the smallest is Surah _____.
2. There are _____ Surahs in the Qur'an.
3. There are _____ juz (parts) of the Holy Qur'an.
4. The Qur'an begins with Surah _____.
5. The Qur'an was revealed over a period of _____ years.
6. Imam _____ (a) and _____ bin Sabith were ordered by the Prophet (S) to memorize the Qur'an and write it down as it was being revealed.
7. It took Imam Ali _____ years to finish the compilation.

Choose the correct answer:

1. The person who finally accepted the Qur'an compiled by Imam Ali (a) and published it was:

    a. Umar
    b. Abu Bakr
    c. Othman
    d. None of the above

2. The second khalifa that refused the publication of the compiled Qur'an was

    a. Abu Bakr and Muawiyah
    b. Abu Bakr and Omer
    c. Othman and Omer
    d. Omer and Muawiyah

3. The whole Muslim world uses the version of the Qur'an originally compiled by Imam Ali (a).

    a. True b. False

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Chapter 15: Muslims in America

As a Muslim who lives in America, how many different types of Muslims have you interacted with in your life? Have you ever wondered when the first Muslims entered America? In school you probably learned about Christopher Columbus, the Native Americans, the American Revolution, slavery, and other facts about American history. But have you ever learnt about the history of Muslims in America? In this lesson, you'll find out

- When Muslims first came to America.
- How many Muslims live in America today?
- What types of communities Muslims have built in America.

The history of Muslims in America begins many, many years ago. For hundreds of years, white Americans used to bring African slaves in ships. Slave traders captured them from Africa and brought them to America so that they could work for white people. This was a very unfair practice, and eventually the practice of slavery ended in America. But among the slaves who had already entered America, somewhere around 10% - 25% of those who had been brought here between the 17th and 19th centuries were actually Muslims. That means that approximately 2 out of every 10 slaves was Muslim! Therefore the first Muslims who entered America were slaves.

Then, in the late 1800's, Muslim immigrants began arriving in America. An *immigrant* to America is someone who was born in another country but now lives in America. These immigrants came from Arab countries such as Syria, Lebanon, Jordan, and Palestine. They mostly came so they could find better jobs in America. They were the first people to build mosques in North America.

Between 1947 and 1960, many more Muslim immigrants began to arrive. These immigrants were not only from the Middle East but also from India, Pakistan, Eastern Europe, and the Soviet Union. Some of these immigrants were children of ruling presidents, kings, and queens of Muslim countries. Others came so they could go to college and university here. And yet others came to escape from persecution, or bad treatment, in their own countries. Even more immigrants came afterwards, and they continue to come to live in America. Do you know any Muslim immigrants who arrived in America in the last five years?

So far we have talked about Muslims in America that are immigrants, meaning they came from other countries. But what about Muslims who didn't come from other countries, but instead they are from America itself? Do you think there any such Muslims? The answer is YES. In fact, currently about 1 in every 3 Muslims in America is African American. Either they converted to Islam sometime in their lives, or they were born to African-American parents or

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grandparents who converted to Islam. There are actually many more Muslims in America who are African American than any other nationality. For example, if you took 100 American Muslims, about 30 or 40 would be African American, 20 would be Indian or Pakistani, 10 would be Arab, 5 would be African, 3 would be Iranian, and 1 would be white American. Which ethnic group do you belong to?

Islam is now the second largest religion in America. Since Muslims arrived in America they have built mosques and other religious institutions. The first mosque that was built in America is called the Mother Mosque of America, and is located in Cedar Rapids, Iowa. Muslims in America have built and established many other organizations and communities as well. For example, Muslims in America have established:

- Islamic centers where:
  - Prayers are held
  - Dua Kumayl is recited
  - Majalis of Imam Hussein (a) are recited
  - Muslims invite people of other faiths (like Christians) to learn about Islam
- Full time Islamic schools
- Muslim political organizations like CAIR
- Islamic weekend schools (madressa) like the Sunday school you attend!

One of the most famous American Muslims in history is al-Hajj Malik Shabazz, who is better known as Malcolm X. He was a great leader of African-Americans in the 1960s. When he first became interested in Islam, he joined a group that called itself Muslim, but that actually had teachings against Islam. For example, they taught that white people were devils. But when he went for Hajj and saw the true spirit of Islam, he changed his beliefs. Because of his activities, he was unfairly assassinated in 1964.

[Sources: America's Alternative Religions, Edited by Timothy Miller, Albany: State University of New York Press, 1995, CHAPTER 21: EXPRESSIONS OF ISLAM IN AMERICA http://www.colostate.edu/Orgs/MSA/find_more/iia.html]

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15.1 Worksheet: Muslims in America

Fill in the blanks:

1. The first Muslims in America entered the country as _____.
2. Muslim immigrants entered the country in the _____'s.
3. There are Muslims in America that are Natives of America. One out of _____ Muslims in America are actually African American.
4. The percentage of African American Muslims in America is _____% of the total Muslim population.
5. The first mosque built in America is in the state of _____.
6. Islam is the _____ largest religion in America.

Questions:

1. Who are immigrants and why did they come to America?

2. What was the English and Arab name of a famous African-American Muslim?

3. Which ethnic group of Muslims is present in highest percentage in America?

4. If we wanted to spread Islam further do you think we could do so by our behavior? How?

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SECTION III: Special Occasions

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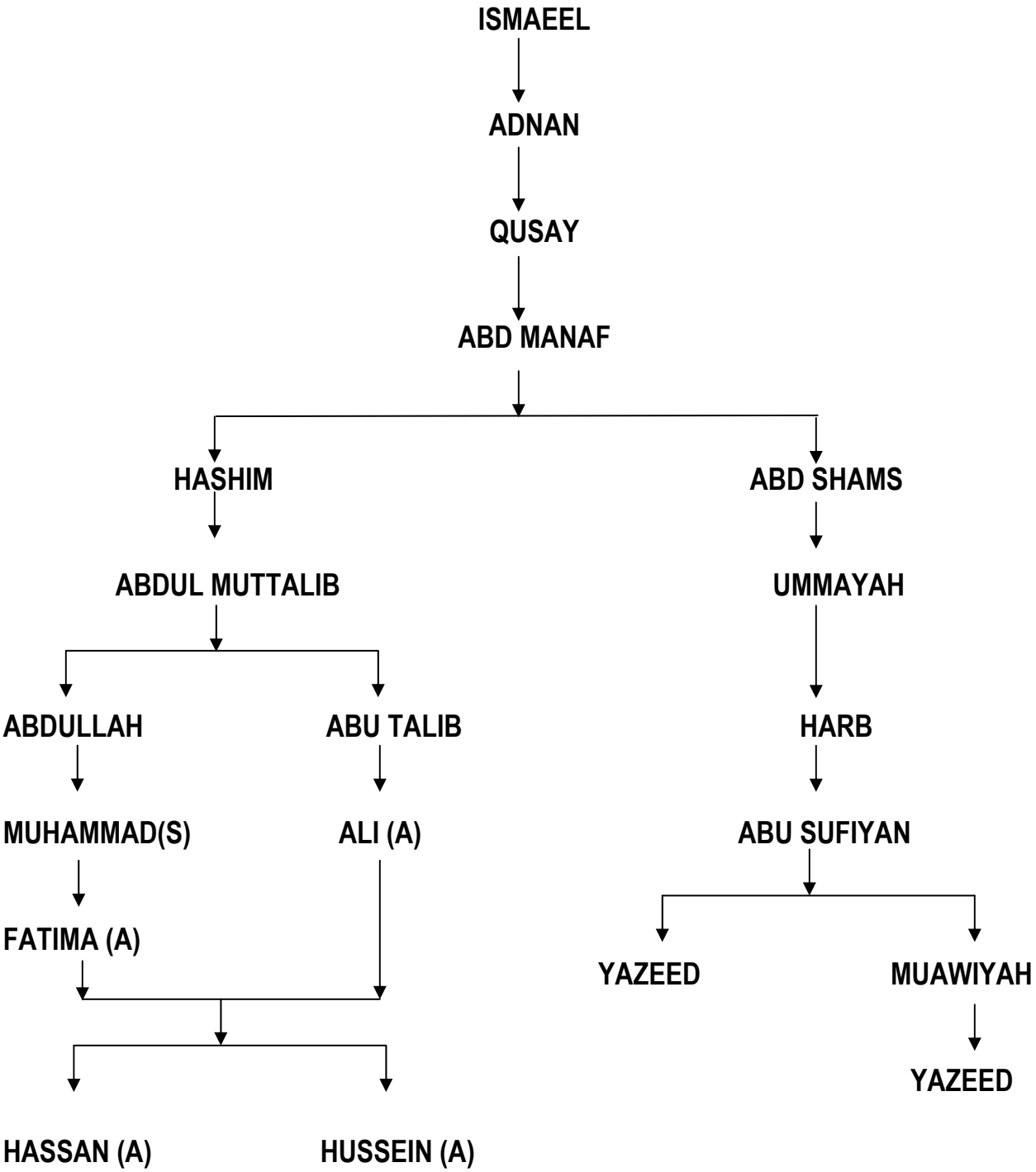
Chapter 16: Understanding Kerbala

16.1 Prophet Muhammad's (s) Family Tree



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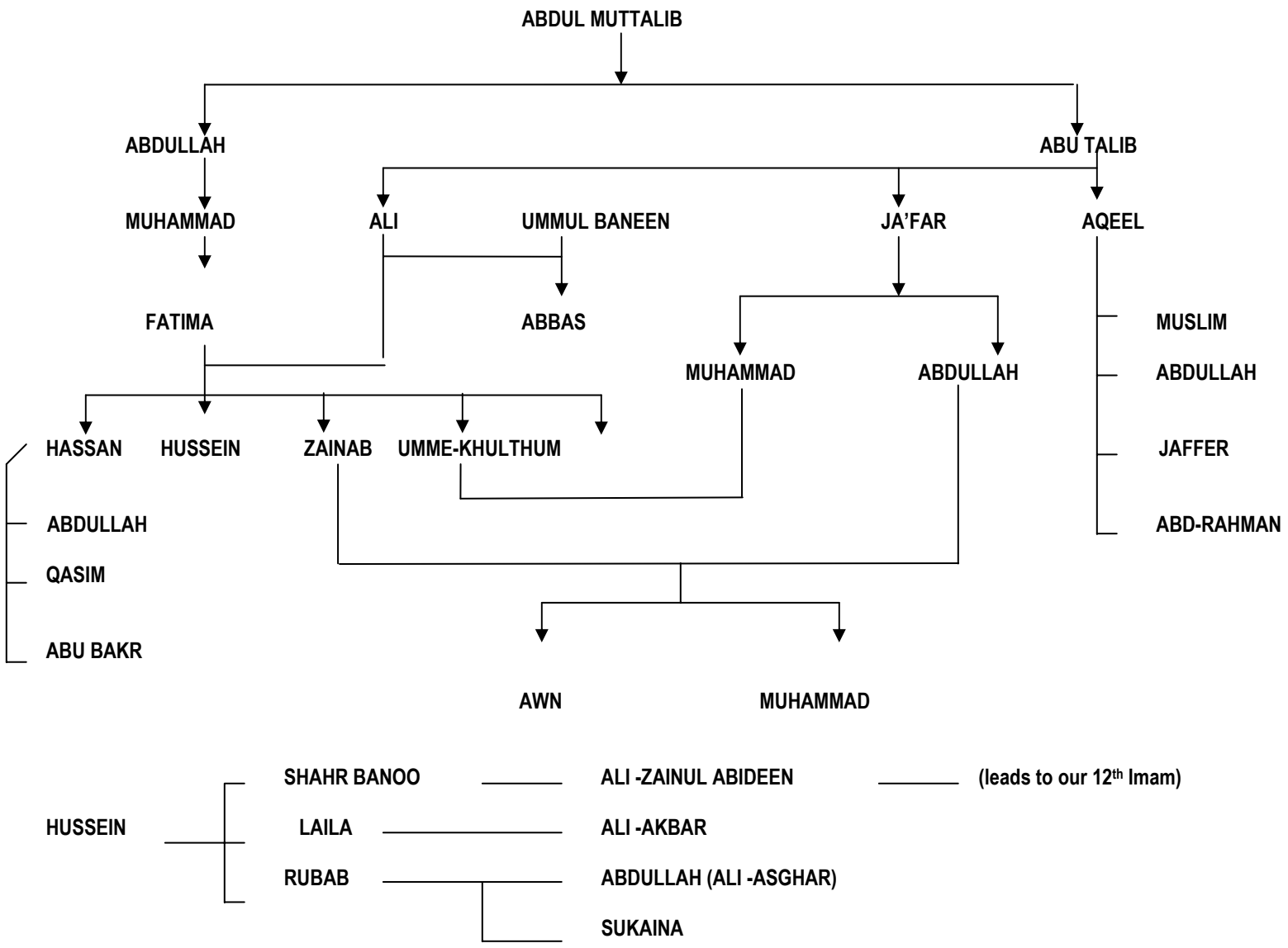
Family of Abdul Muttalib in Kerbala



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16.2 History of Kerbala

Prophet Muhammad (S) was a Hashimi. He started to preach Islam publicly at age 40. A division between the Islamic message of Muhammad (S) versus the Ummayah practices of Abu Sufiyan started to form. Imam Ali (S) was the strongest supporter of the Prophet in his life and onwards.

When the Prophet died, Imam Ali(S) was his successor (Imam Hussein was 7 at this time). However, Abu Bakr began to rule as khalifa (against the will of the Prophet) for 3 years.

After Abu Bakr, Umar ruled for 10 years and appointed Yazeed, then Muawiyah as governor of Syria. Imam Hussein(S) was 20 years old at this time.

The next ruler was Othman. He and Muawiyah caused a lot of problems, leading to his downfall. Othman asked Imam Ali(S) to help him. Imam Ali(S) did. Othman ruled for 12 years, until Imam Hussein(S) was 32.

After Othman's death Imam Ali(S) took office with conditions: he wanted to rule in the Islamic way and have all governors swear loyalty. Muawiyah did not swear loyalty.

Imam Hussein(S) watched and supported Imam Ali(S) as he refused 'bayat'; showed bravery in battles; showed responsibility for preservation of Islam; and dealt fairly with friends ***and*** enemies.

After Imam Ali died, Imam Hassan(S) was the successor. Muawiyah and Ziyad continued to cause problems. They were unjust, corrupt, and ruled by terror. Due to propaganda and bribery, they still had support. Imam Hassan (S) found it wise to have a peace treaty with Muawiyah at this time. No sooner was the peace treaty signed that Muawiyah broke it.

Imam Hassan (S) (still viewed as a threat) was poisoned by the enemies of Islam. Imam Hussein (S), the rightful successor now, was 47. Muawiyah was meanwhile planning to nominate his son Yazeed for khalifa.

Even Muawiyah's supporters knew his son Yazeed was cruel, wicked, and immoral. They didn't want him to become khalifa. Muawiyah killed off all opposition and still nominated Yazeed as khalifa.

When Muawiyah died and Yazeed came in power as ruler, his conduct was terrible – yet he wanted to be the political and religious leader of *all*. In Syria, he called for 'bayat' from Imam Hussein(S) in Medina (asking Walid, governor of Medina, to demand Hussein's oath of

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allegiance). Imam Hussein (S) refused and decided it was time to leave Medina. He traveled to Mecca with his family.

Meanwhile, the people of Kufa wrote to Imam for him to come and be their leader. Imam Hussein (S) sent his cousin Muslim bin Aqeel there to gauge the environment. Muslim went and found a supportive atmosphere for Islam. He therefore, wrote of it to Imam Hussein(S), who then started his journey to Kufa.

At the same time Yazeed sent Ubaydallah Ziyad to Kufa. Ubaydallah became governor of Kufa and started to terrorize anyone supporting Imam Hussein (S). He also had Muslim assassinated. The supportive atmosphere to Islam in Kufa had now changed.

Imam Hussein (S) was on his way to Kufa when he heard of Muslim's death. Sadly, he continued to travel only to pass by Kufa. Kufa's atmosphere was totally different now, so he carried on to Kerbala.

At Nainawa (right before Kerbala) Hurr (one of Yazeed's army generals) received an order from Ubaydallah to stop Imam Hussein (S). Hurr followed these orders. This was the beginning of the tragedy of Kerbala.

16.3 Peace Treaty between Imam Hassan (a) and Muawiyah:

1. Muawiyah is to rule according to Qur'anic rule and Prophet's (s) guidance.
2. Muawiyah has no right to nominate any successor.
3. People of Islamic territories are to be protected.
4. Lives, honor, properties of all Shias are to be safeguarded.
5. Muawiyah is not to harm terrorize, or make any attempt to kill any of the Prophet's (s) family member.

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16.4 Maps of the Middle East

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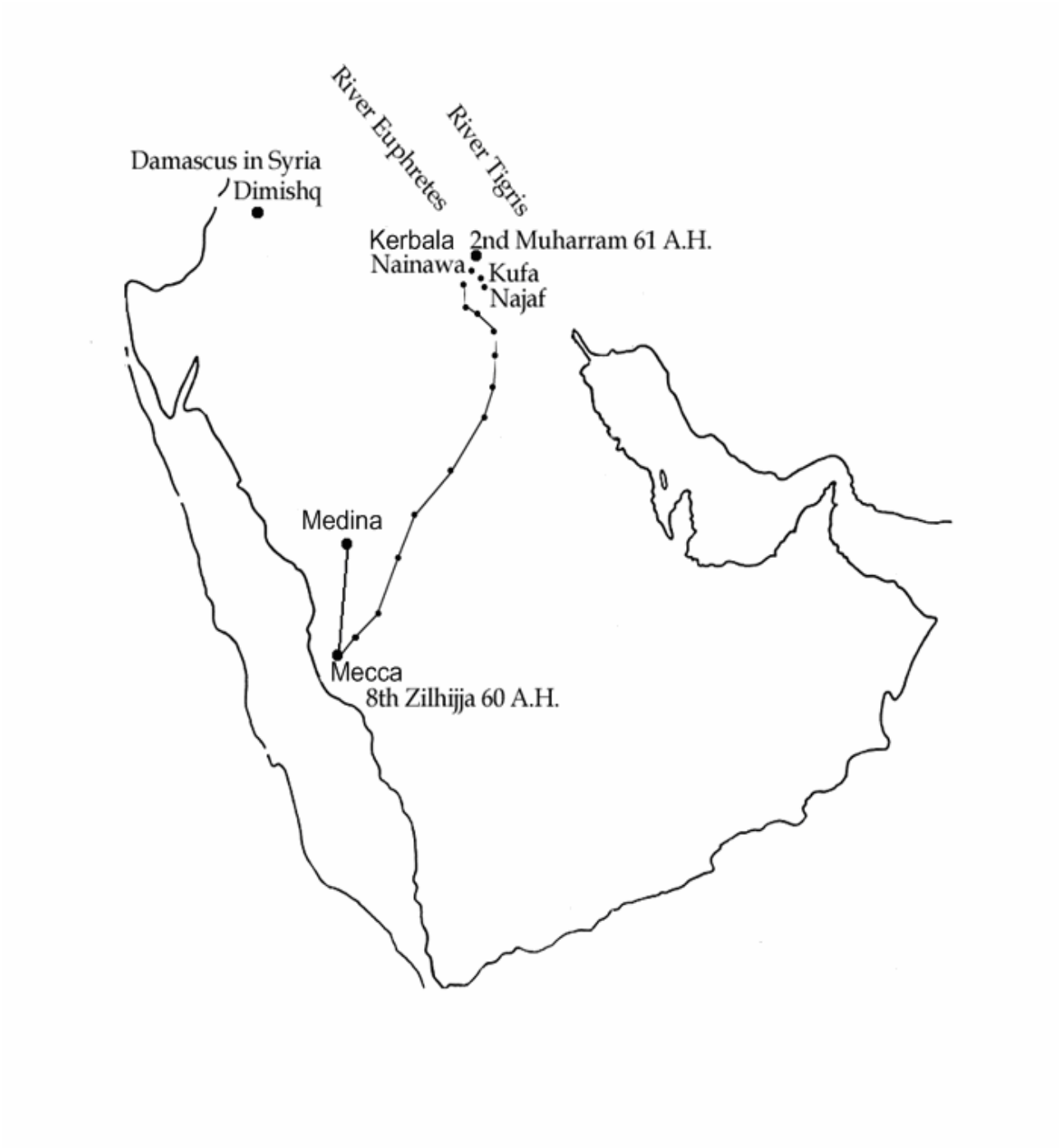
16.5 Route of Imam Hussein (a)



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16.6 Events at Kerbala

2 – 9 Muharram 61 AH

Muharram date	Event
2nd	+ arrives at Kerbala + camp positioned by Hurr at Alqama
3rd	+ Umar Saad arrives with army unit
	+ More army units arrive
7th	+ Ubaydallah ordered to cut off water supply
	+ Shimr Ziljawshan arrives
9th	+ assault starts; postponed + Imam talks to his group + Both sides prepare for the next day

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16.7 ASHURA Day

FRIDAY 10 MUHARRAM 61 AH

(FRIDAY 10 OCTOBER 680 AD)

Dawn	+ Fajr prayers led by Imam
Early morning	+ Imam's speech to Yazeed's army + Kufian's speech to Yazeed's army + Hurr, others change sides + Umar-e- Saad shoots first arrow + Battle begins + Shaheed's 1 to 12
Late morning	+ First general attack + Shaheed's 13 to 62 + Imam's camp attacked + Shaheed's 63 and 64
After noon	+ Prayer's time, battle not suspended Imam shielded during prayers + Shaheed's 65 to 82 + Imam's family Shaheed's: 93 to 111
Early evening	+ heads cut off from bodies + Imam's camp looted, set on fire

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16.8 Worksheet: Understanding Kerbala

Choose the correct answer:

1. Who nominated Yazeed, then his brother Muawiyah as governor of Syria?
   a. Abu Bakr

   b. Umar

   c. Othman

   d. Imam Ali (a)

2. Under what conditions did Imam Ali(S) agree to become Khalifa?

   a. He wanted to rule the Islamic way

   b. He wanted to have all governors swear loyalty

   c. Both a and b

   d. None of the above

3. Items included in the Peace Treaty of Imam Hassan(S) were:

   a. Muawiyah would follow Islamic rule & ensure protection of people of Islamic territories.

   b. Muawiyah would not be responsible for the lives or honor of shias.

   c. Muawiyah would have no right to nominate his successor & would not harm any of the Prophet's (s) family members.

   d. Both a and c

4. Muawiyah broke the treaty by:

   a. Not ruling according to the Qur'an

   b. Nominating his son as successor

   c. Getting Imam Hassan (a) poisoned

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d. All of the above

5. When Imam Hassan(S) was martyred Imam Hussein(S) demanded his right to become successor.

a. True

b. False

6. When Muawiyah died who became Khalifa? Did Imam Hussein(S) revolt now to become successor?

a. Yazeed. Yes, Imam (a) argued it was his right to become Khalifa.

b. Yazeed. No, but Imam (a) refused to accept Yazeed as the religious leader.

c. Yazeed. Yes, Imam (a) was waiting for this moment.

d. Othman. No, Imam (a) knew Othman was the rightful successor.

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Short Answer Questions:

7. Why do you think Muawiyah broke the Peace Treaty?

8. What did Yazeed want from Imam Hussein(S) that the Imam refused? Why do you think the Imam refused?

9. Who was the person representing Imam Hussein(S) that got killed in Kufa? How was he related to Imam Hussein(S)?

10. Was Imam Hussein(S) fighting for his right to become Khalifa in Kerbala?

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Chapter 17: Tragedy of Kerbala: Martyrdom of Awn and Muhammad

A mother loves her children the most. Mothers of Kerbala loved their children and were proud of them. Why then, did the Mothers of Kerbala let their children die in Kerbala?

THEY KNEW HUSSEIN (A) WAS ON THE RIGHT PATH. THEY KNEW THEIR SACRIFICES WOULD HELP SAVE ISLAM AND US FROM THE FIRE OF HELL.

Mothers of Kerbala squashed their motherly love and sacrificed their children for Hussein (a) - FOR ISLAM!

Bibi Zainab (a) was with her two sons, Awn and Muhammad. They were the children of Abdullah bin Ja'far. Ja'far was Imam Ali's (a) brother, a brave warrior that had become a martyr in one of the battles of Islam. So Awn and Muhammad were the grandsons of Imam Ali (a) from their mother's side and Ja'far bin Abu Talib from their father's side. On the eve of Ashura Bibi Zainab (a) was talking to her children.

"My sons Awn and Muhammad, tomorrow is the day of battle. Your uncle, Hussein's life will be in danger. If anything happens to Uncle Hussein, while you are still alive, I will be filled with shame. I will not be able to face your grandmother, Bibi Fatima, on the Day of Judgment. Please, dearest children, don't let me down. Be the first ones to sacrifice your lives."

On Ashura day Ali Akber gave the Adhan. Imam Hussein (a) led the Fajr prayers. The battle began under the hot, scorching sun. One-by-one, Hussein's (a) companions went to the battlefield and got killed.

Since dawn, Bibi Zainab (a) was watching the bodies being brought to the tent - one-by-one. She called her sons, Awn and Muhammad.

"My sons, what are you waiting for? Why have you not been to the battlefield yet? Go and fight the enemies of Islam."

"Mother, since dawn, we have been to Uncle Hussein many times for permission to fight. He keeps refusing us. Mother, you help us. Ask Uncle Hussein to give us permission to fight Jihad."

Bibi Zainab (a) called her brother, Hussein (a) to her tent and begged for his permission to let her children go to the battlefield.

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"Zainab, my sister, Jihad is not wajib on children. How can I let my sister's sons get killed while I am still alive?"

"Hussein my brother, if Ali Akber dies before Awn and Muhammad, how will I be able to face our mother on the Day of Judgment? My brother, I will be filled with shame. Please, brother let them go!"

Hussein (a) saw the disappointment on Zainab's (a) face. Her eyes were filled with tears.

Hussein (a) put his arms around Awn and Muhammad and led them to their horses. He kissed them and helped them mount their horses.

"Go, go and show those beastly men that you have the blood of Ja'far and Ali in your veins."

Awn and Muhammad looked at their mother and said:

"FI AMMANI-LLAH, MOTHER! ALLAH HAFIZ, MOTHER!"

They rode out on to the battlefield. They fought bravely together. They were the grandsons of Ja'far and Ali (a). They pushed the enemies back. Several of Yazeed's men were killed.

Abbas (a) and Hussein (a) watched the two brothers fight so fiercely despite being thirsty for three days. Abbas (a), who had trained Awn and Muhammad in the art of sword fighting, was filled with pride.

Umar –e- Saad, Yazeed's commander, got worried. He ordered his soldiers to separate the two brothers and then attack them from all sides.

Awn and Muhammad were separated. Each one was then surrounded by Yazeed's soldiers. They were attacked by horsemen with arrows, swords, spears and daggers from all sides.

How much can two young children, thirsty and hungry for three days take? As they fell, they called out for their uncle.

'Uncle, Come quickly! Uncle, come and help us."

Hussein (a) and Abbas (a) rushed to the battlefield.

The children were severely wounded. They were taking their last breaths.

"Uncle, give our salaam to our mother. Uncle, please tell our mother that just as she had told us, we did not go towards the river".

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Imam Hussein (a) and Abbas (a) carried the two young bodies to the tent.

Ali Akber cried out:

“My brothers, Awn and Muhammad, have been killed."

Zainab (a) heard the cry from her tent. She did not cry. She laid her musallah and performed a sajdah.

Ya-Allah I thank you for accepting my sacrifice. Ya-Allah! I am proud of my two sons who have given their lives for Islam!"

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17.1 Worksheet: Martyrdom of Awn and Muhammad

Answer the following questions:

1. Why were the mothers of Kerbala ready to sacrifice their children?

2. Describe the heritage of Awn and Muhammad.

3. Why was Imam Hussein (a) hesitant in giving Bibi Zainab's (a) children permission to fight?

4. How were the children targeted by the army of Yazeed?

5. What was Bibi Zainab's (a) reaction to the martyrdom of her sons?

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Chapter 18: Tragedy of Kerbala: Martyrdom of the Sons of Imam Hassan (a)

Imam Hassan (a) had 7 sons and 3 daughters. Of them 6 sons were martyred in Kerbala. One of his son Hassan –e- Muthana, although injured survived in Kerbala. Of the 6 martyred sons, Qasim and Abdullah bin Hassan are better known.

The companions of Imam Hussein (a) whilst they were alive did not let Imam Hussein's (a) family go to the battlefield.

When none of the companions were left, Qasim took permission from his mother, Umme Farwah, to fight. Then he went to his uncle, Hussein (a) to ask for his permission.

Imam Hussein (a) was hesitant to give permission to his brother's son to die. How could he allow a young child to die? Tearfully he said:

"Qasim, you are young. You are my brother's son. I promised my brother I would look after you. Qasim, you are the image of my brother. You remind me of Hassan. I cannot allow you to die."

Qasim was very disappointed. He went to his mother for help. His mother reminded him of the letter his father had left for him.

Qasim was pleased to see the letter and opened it. He took it to his uncle, Hussein (a) who read it:

"Brother Hussein, a day will come when Islam will need to be saved by sacrifice. I will not be alive on that day. However my son, Qasim will be there. It is my wish that Qasim should represent me on that day."

Imam Hussein (a) asked his sister to bring Imam Hassan's (a) abaa and his turban. Imam Hussein (a) dressed Qasim in these. Tears flowed from Imam Hussein's (a) and Bibi Zainab's (a) eyes as they remembered their brother. When Qasim was dressed in the battlefield uniform Imam Hussein (a) gave him the weapons.

Qasim was so young that his sword touched the ground as he walked. He could not mount his horse on his own. Abul Fadhlil Abbas, his uncle helped him mount the horse.

The young fighter Qasim rode to the battlefield. A rider whose feet did not reach the stirrups, the foot straps on the horse, but was keen on saving Islam.

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He was the young son of Hassan (a), the grandson of Ali (a) and trained by Abul Fadhlil Abbas. He fought gallantly, a battle history will never forget. The enemy could not overpower him. So one of Yazeed's cowardly soldiers came from behind and hit Qasim on the head with a sword. He became covered in blood.

The young Qasim, thirsty for three days, could not maintain his balance anymore. He fell from his horse and cried out;

"O, Uncle! Come quickly. Help, Uncle!"

Imam Hussein (a) and Abul Fadhlil Abbas rushed to the battlefield. Dreadful events then took place. The enemies of Islam thought that Hussein (a) and Abbas (a) were coming to attack them. They got scared. The confusion led to horses running from one side to another, trampling over Qasim, who was lying wounded on the ground.

Imam Hussein (a) and Abbas (a) searched and called out for Qasim. Qasim could not reply. He had stopped breathing.

When the enemies withdraw, Imam Hussein (a) saw that Qasim was not in one piece. The horses had trodden on him and torn him to pieces.

Heartbroken by the sight of Qasim's body, Imam Hussein (a) took off his abaa and spread it on the ground. He gathered the pieces of Qasim's body and placed them on his abaa. Imam Hussein (a) and Abbas (a) carried Qasim's trampled body back to the camp.

This was not the only young son of Imam Hassan (a) to die in Kerbala. Abdullah bin Hassan was 11 years old in Kerbala. At the time when there was no else to come and help Imam Hussein (a), Abdullah came forward to protect and save him. At this last hour a spear came towards the direction of Imam Hussein (a) from Yazeed's camp. To protect his uncle, Abdullah bin Hassan came forward and extended his right hand which was then cut off by the spear. Then in the same way his left hand was also cut and separated from his body. Imam Hussein (a) then embraced Abdullah as many more arrows found their target. Thus Abdullah was martyred in Imam's embracement. Imam Hussein (a) had to carry another scar of a son of his beloved brother.

The sacrifices made by Imam Hussein (a) of his friends, his family and himself in the battle of Kerbala to save Prophet Muhammad's (s) Islam is an example of our Imam's absolute devotion to Islam and submission to Allah. Imam Hussein (a) was not martyred in vain. Yazeed wanted to win by getting Imam Hussein's (a) bayat. In submission to Allah, Imam Hussein (a) refused to pledge allegiance to Yazeed and continued to do so till his last breath, no matter how many members of his family Yazeed killed.

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18.1 Worksheet: Martyrdom of the Sons of Imam Hassan (a)

Answer the following questions:

1. How many sons of Imam Hassan (a) were martyred in Kerbala?

2. Which were the two sons that are better known?

3. Describe the circumstances of the deaths of each of them.

4. How do you think Imam Hussein (a) won in Kerbala?

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